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THE NET PROCEEDS OF THE SALE OF THIS EDITION GO TO THE  
RESTORATION FUND.

SKETCH

—OF THE—

Old Parish Burying Ground

—OF—

WINDSOR, NOVA SCOTIA,

WITH AN APPEAL

—FOR—

ITS PROTECTION, ORNAMENTATION, AND PRESERVATION,

—BY—

HENRY YOULE HIND, M. A.

WINDSOR, N. S.:

PRINTED BY JAS. J. ANSLOW, AT THE "HANTS JOURNAL" OFFICE.  
1889.





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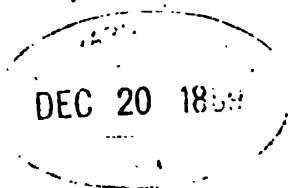
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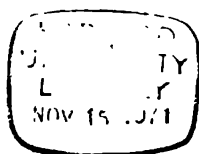
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# THE OLD PARISH BURYING GROUND AT WINDSOR.

## CONTENTS.

	<i>Page.</i>
INTRODUCTION.	
AUTHORITIES quoted—footnote.....	1
ISAAC DESCHAMPS.....	1, 7
THE ACADIAN FRENCH (1714 to 1753).....	4
“        “        Their Burying Ground.....	2
First Settlement of Pisiquid by the French—Population.....	4, 5
French Mission (1724).....	2
Parish of L'Assomption de Pizequit.....	23
Acadian Villages in the Pisiquid District.....	29, 43
French Prisoners at Fort Edward in 1761, '62, '63 and 1764.....	30
Deportation of the Acadians from Pisiquid.....	40
Apportionment of Acadian Homes.....	48
Draughting for Acadian Homes.....	49
Acadians employed as Laborers in 1762.....	52
Petition to retain the Acadians in Kings County in 1765 to build the Dykes, &c., &c.....	54
Number transported to Halifax in July, 1762.....	45
BURYING GROUND, THE OLD—	
Gift of the Land.....	4, 10
Belongs now to the CORPORATION OF WINDSOR.....	96
THE BURIALS in the Old Parish Burying Ground.....	12
Number of Church of England Burials.....	13
ANTIQUITY of the Old Burying Ground.....	6, 16
Methodist Burials.....	26
Presbyterian Burials.....	39
Baptist Burials.....	59
BURIALS under the old Parish Church.....	16
CONDITION of the Old Burying Ground.....	11, 65
CONSECRATION of.....	63
SECRETS of the Old Burying Ground.....	96
ESTIMATE of the COST of PROTECTING, CLEANING AND LAYING OUT.....	97
THE STATE of the Country from 1784 to 1800.....	22
RELIGIOUS DENOMINATIONS—in Windsor and Hants.....	13
“        in Nova Scotia.....	86
“        in the Dominion.....	86
THE BREAKING of the Dykes.....	14
THE APPROPRIATION of the Country about Windsor.....	22
MAPLEWOOD CEMETERY.....	65

ii.

	<i>Page.</i>
<b>KING'S COLLEGE</b> .....	74, 77, 78, 82
Clergymen Trained in.....	87
Work of.....	83
<b>MINISTERS of the Church of England in Windsor since 1762</b> .....	16
"    of the Methodist Church since 1816.....	27
"    of the Presbyterian Church since 1772.....	40
"    of the Baptist Church since 1819.....	60
<b>THE ANGLICAN Church</b> .....	11
<b>THE METHODIST Church</b> .....	20
<b>THE PRESBYTERIAN Church</b> .....	33
<b>THE BAPTIST Church</b> .....	56
<b>BAPTISMS AND BURIALS—</b>	
Anglican.....	13
Methodist.....	26
Presbyterian.....	38
Baptist.....	59
<b>BURIALS, general summary of</b> .....	64
<b>TOWNSHIP MEETINGS—</b>	
Resolutions concerning the Old Burying Ground from the year 1779.....	36, 37
<b>THE GRAND JURY OF HANTS</b> .....	66
Temperance in Windsor 100 years years ago.....	66
Presentments for being drunk.....	67
" • for not going to Church.....	66
" for general Immorality.....	67
" against Trade with the United States.....	69
<b>CHURCHES—</b>	
First Church built, (1771).....	9, 11, 73
(Anglican) in the Parish of Windsor.....	73
Methodist.....	20
Presbyterian.....	33
Baptist.....	56
<b>THE OLD PARISH CHURCH (1783)</b> .....	10
The Building of the Church.....	11
The Consecration.....	63
Sad condition of at the present day.....	65
Mural Tablets in.....	74
The old Bell.....	63
The University Church.....	77
<b>THE NEW CHRIST CHURCH</b> .....	93
Benefactors.....	93
The Childrens' Window.....	94
<b>HALLIBURTON, CHIEF JUSTICE</b> .....	94
Halliburton Family Record.....	94
<b>HENSLEY MEMORIAL CHAPEL</b> .....	80
<b>THE INDIANS—</b>	
The Indian Burying Ground.....	2
Cape Split at the North extremity of Cheverie Bay.....	4
Indian Ossuary.....	16
Indian Hunt in 1766.....	28
Tribes of Amquaret and Nocoot.....	32
Micmacs or Souriquois—numbers in Acadie.....	32
Indians and Acadians.....	31
<b>FORT EDWARD</b> .....	3, 7, 42

	<i>Page.</i>
COMMANDANTS at Fort Edward from 1750 to 1762.....	43
• ACADIAN PRISONERS at Fort Edward in 1761-64.....	30
THE SOLDIERS in Falmouth.....	49
FORT VIEUX LOGIS in 1750.....	43
FORT LAWRENCE in Falmouth.....	49
PIGUIGUIT (4) Pisiqid (4) Piziquid (5).....	5
FAMILIES—certain Records of Old Windsor.....	95
FRANCKLIN, HON. MICHAEL.....	4, 10, 19
SUSANNAH FRANCKLIN.....	15
FRANCKLIN Family Record.....	94
DeWOLFE Family Record.....	94
McHEFFEY Family Record.....	94
SOCIETY for the Propagation of the Gospel in Foreign Parts.....	7, 78, 79
Early records of.....	97
Liberality of the Society to King's College.....	79
SOCIETY for Promoting Christian Knowledge.....	79, 80
Liberality of the S. P. G. and S. P. C. K. to Missions in Nova Scotia.....	78, 80
SETTLERS, FIRST PROTESTANT.....	7
"    "    After expulsion of the Acadians.....	46
"    "    Nationality of in Nova Scotia.....	84
MISSIONARIES—Church of England.....	7, 8, 10
Burial of Refugees.....	96
WINDSOR TOWNSHIP established.....	9
Population of Township.....	13
"    of Town.....	13
Mortality in, in 1826.....	14
"    in, in 1784.....	18
Muster of Troops in 1784.....	19
Commandants stationed at from the year 1750 to 1762.....	43
First Temperance Society in.....	66
First Reading Society in.....	68
WINDSOR, PARISH OF, established 1804.....	72
Anglican Churches and Chapels in.....	73
CONCLUSION.....	94



## LETTER TO THE TOWN COUNCIL.

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*To his Worship the Mayor and Corporation of the Town of Windsor.*

GENTLEMEN,—Accompanying this letter are copies of a pamphlet entitled "The Old Parish Burying Ground at Windsor," which pamphlet I respectfully submit in support of certain proposals and suggestions now made.

In collecting materials for, and preparing this incomplete description of the Old Burying Ground, with the District it has served, I have often had to confront difficulties in adequately fulfilling the promise made to the Committee of the House of Assembly, to whom the Act relating to the transfer was referred in 1887.

This verbal understanding had in view the collection of Funds to assist in the efficient "Management, Ornamentation, Regulation and Preservation of the said Churchyard and Burial Ground," to be placed under the sole control of the Town Council of the Town of Windsor.

The Act was passed on the 3rd day of May, 1887.

There is still much to be learned respecting the burials which have taken place in this Old Burying Ground. Many new and interesting historical facts may be brought to light, and others elucidated, should the contemplated restoration be conducted under cultured and sympathizing supervision.

On the other hand, should the work be entrusted to illiterate or unpractised hands, it is possible that what may be transformed into a beautiful Memorial Ground might be ruthlessly marred, and many historical facts irrecoverably lost.

The antiquity of the Burying Ground assigns to it the distinctive position of being one of the oldest rural places of public interment in the Dominion. The lives of many it now shelters were intimately connected with early conflicts in Acadie, and the subsequent settlement and progress of the Province of Nova Scotia.

The most important question at present appears to be the collection of Funds to meet the necessary expenses attending efficient and tasteful restoration.

Although it may be urged that the energetic action taken by a former Town Council of Windsor, to procure the passage of the Act which gives to the Town Council absolute control, coupled with the voluntary acceptance of the Trust, would seem to involve the responsibility of carrying out the provisions of the Act by the appropriation of the Public Funds of the Town, yet objections may be taken to such a course.

In order to lessen, if not assist in removing these objections, and facilitate action, I respectfully ask the Town Council to accept, for the purposes of Restoration,

whatever small proceeds may arise from the sale of the accompanying "Sketch of the Old Parish Burying Ground," after the expenses of publication are deducted.

The edition is limited and the proceeds will be of like character, but the real object of the publication is to draw attention to a worthy matter; one, it is submitted, which appeals alike to instinctive feelings and christian training.

Also, to sanction the collection of contributions from the surviving relatives and friends of those who have been gathered together in one common resting place during the past one hundred and twenty years.

Also, to receive the contributions proffered, and to employ them, jointly with any appropriation the Town Council may think proper to make, in Protecting, Ornamenting and Preserving the Burial Place of more than FOUR THOUSAND DEAD, —the ancestors or near relatives of very many now living close at hand.

At the close of the pamphlet an approximate estimate is given of the cost of the restoration, without reference to the numerous private enclosures the Burying Ground contains. These, it is fair to assume, would be gladly attended to by surviving friends, where such exist.

Should this proposal and these suggestions meet with the approval of his Worship the Mayor and the Town Council, the shaping and carrying out of details will probably be entrusted to the usual Committee. To this Committee, if thought necessary, any further needful information will be willingly given, as far as it can be supplied.

I have the honour to be, Gentlemen, your obedient servant,

HENRY YOULE HIND.

Windsor, N. S. Sept. 16th, 1889.

At a meeting of the Town Council of the Town of Windsor, held on Sept. 24th, 1889, the foregoing letter was read and referred to the Committee on Cemeteries.

At a meeting of the Town Council of the Town of Windsor, held on the 29th Oct., 1889, the report of the Committee on Cemeteries was received, read and adopted.

## REPORT OF THE COMMITTEE ON CEMETERIES.

*To the Mayor and Town Council.*

SIRS,—The Committee on Cemeteries beg to report that they have given careful attention to Mr. Hind's communication of the 16th Sept., embodying proposals and suggestions with regard to the due protection and restoration of the Old Parish Burying Ground, now under the control of the Town Council.

The Committee strongly recommend the adoption and carrying out of the plan and suggestions therein contained.



For the furtherance of the very desirable and indeed necessary object set forth in said communication, the Committee would respectfully suggest that a preliminary appropriation of Two HUNDRED dollars be made by the Town Council, who are, by Act of Legislature, responsible for the decent preservation of the Old Parish Burying Ground.

With respect to details your Committee are of opinion that the sidewalk on King Street, in front of the Old Burying Ground, should be made uniform with the slope of the roadway. Also, that the retaining wall be constructed so as to have the same curve as King Street, and that while a height of 5 feet 6 inches should be maintained throughout in the clear, the wall should be provided in addition with a protecting coping, and be uniformly constructed of good sandstone.

With regard to subscriptions towards the expenses of the contemplated work, it is suggested that the attention of the Ministers of different denominations in Windsor be drawn to the matter, and that they be requested to receive subscriptions in aid of the "Old Burying Ground Restoration Fund."

Also, that this Committee be empowered to give such public notice of the action of the Town Council as they may deem advisable.

With regard to the internal restoration and ornamentation of the said Burying Ground, your Committee strongly recommend that Mr. Hind be requested to plan and superintend the necessary work in conjunction with this Committee.

As the season is already advanced your Committee suggest that they be empowered to take immediate steps to procure subscriptions and proceed with the work as approved by the Council.

Respectfully submitted.

WILLIAM O'BRIEN, *Chairman.*  
JOSHUA H. SMITH.

Windsor, Oct. 29th, 1889.

---

*Resolved*,—That the Mayor and the Chairman of the Cemetery Committee be added to the names of those who are authorized to receive subscriptions in aid of the Old Burying Ground Restoration Fund.

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## SUBSCRIPTIONS.

The following gentlemen have kindly consented to receive subscriptions for the PROTECTION, ORNAMENTATION AND PRESERVATION OF THE OLD BURYING GROUND.

WILLIAM CUREY, Esq., Mayor of the Town of Windsor.

WILLIAM O'BRIEN, Esq., Chairman of the Committee on Cemeteries.

THE REV. DR. MOCKRIDGE, Rector of Christ Church, Windsor.

THE REV. T. A. NELSON, Pastor of the Presbyterian Church at Windsor.

THE REV. WM. BROWN, Minister of the Wesleyan Church at Windsor.

THE REV. H. FOSHAY, Pastor of the Baptist Church at Windsor.

THE REV. F. W. VROOM, M. A., Professor of Divinity and Pastoral Theology in King's College, Windsor.

## ACKNOWLEDGMENTS.

I have to express my thanks and indebtedness to the Clergy of Windsor for the assistance they have one and all accorded me in the historical notices of the different denominations in the town and township.

To Mrs. Wiggins for some very valuable original papers of early date; to Mr. William O'Brien for similar kindness; also, to Mr. James O'Brien; Mr. P. Burnham; Mr. George Akins, of Falmouth; Mr. W. H. Blanchard; Mr. William Dimock; Mr. John Blanchard; Mr. Robert Bacon, of the Forks; Professor Kennedy, of King's College; Mr. W. Rickards, Registrar of Probate; Mr. Rae Green Huling, of New Bedford, Mass., and others.

Special acknowledgments are made in the text, and also in a footnote on the first page.

## OMISSIONS.

I would beg to remind those who may notice omissions through want of supplied information, that should occasion call for another edition of this Sketch of the Old Parish Burying Ground, they would confer a great favour by supplying me with the details, and as far as such are consistent with the scope of the work, they will be introduced when the opportunity occurs.

**HALIBURTON.**—On page 91 Haliburton is mentioned as "Chief Justice Haliburton." That was his designation in 1829, the date of his work on the History of Nova Scotia. In F. Blake Crofton's "Haliburton,"—published in "THE HALIBURTON SERIES, No. 1, King's College, Windsor, 1889," it is stated (page 7) as follows:—

"Haliburton was appointed Chief Justice of the Inferior Courts of Common Pleas for the MIDDLE DIVISION of Nova Scotia in the year 1829. He was made a Judge of the Supreme Court in 1841."

All judicial arrangements were changed with the increase of population.

In the spelling of the names of individuals I have adhered to the spelling in the documents from which the information is taken. The name "Haliburton" will be found in three different forms, viz.: Hallyburton, Halliburton and Haliburton.

The author would thankfully receive authenticated information respecting errors which may be noted, besides omissions which may have been made. It is very probable that omissions are numerous, and that the Old Burying Ground contains the remains of some who played an important part in the affairs of the Country or of the County, concerning whom there is no memorial stone to record their burial, or no record to indicate their life work.

## THE ACADIAN FRENCH.

The chapters relating to the History of the Acadian French in the Townships of Windsor, Falmouth, Newport and Kempt are to be regarded as incidental references to a subject of increasing interest in the History of Nova Scotia. Recent investigations and inquiries have greatly extended our knowledge of the Acadian

occupation of Nova Scotia. Some very striking illustrations of the progress and influence of these unfortunate people have recently been brought to light. It is proposed to publish what is known, and with a view to make the subject as complete as possible, the writer would earnestly solicit authentic information respecting the remains of Acadian bridges, roads, buildings, graveyards, landing places, drainage works, dykes, chapels, etc., etc., which are known to exist in Windsor, Falmouth, Newport, Kempt and Rawdon. Due acknowledgment will in all cases be given for authentic information.

---

### ERRATA.

Page 23, 12 lines from top, for "Jonathan Belcher" read "Joseph Gerriah."

Page 90, 6 lines from bottom, for "Augustus T. Welsford" read "Augustus F. Welsford."

Page 91, 2 lines from top, for "Delany Barclay" read "Delancy Barklay."



## THE OLD PARISH BURYING GROUND AT WINDSOR.

### NO. I.

#### INTRODUCTION.

The following historical notes are the off-shoot of efforts successfully made in 1887 to secure an act to vest the title of the "Old parish Churchyard and Burying Ground" in Windsor, in the town, and to give the town council the control and management thereof. Something of the kind was absolutely necessary in order to prevent further interments in already overcharged ground, and to provide legalized authority in which would rest the power to prevent unseemly desecration, and protect from ruthless disregard the resting place of more than three thousand dead.

The cause of the want of this authority will appear in the following notes, as well as the reason why the "Old parish Burying Ground" still remains in an unprotected condition, with a ruined retaining wall on the highway, and rotting fences, affording but little protection to upwards of FOUR HUNDRED AND FORTY MEMORIAL STONES AND TABLETS, which bear the names of many who were closely associated with the early British history of the settlement of Nova Scotia (1).

To take for instance the tombstone which records the burial of ISAAC DESCHAMPS. This name brings to the recollection of those familiar with the history of this part of Nova Scotia during the 18th century, that, although Isaac Deschamps attained to the

---

(1.) For brevity's sake I may state that the leading authorities for the statements herein made, are: 1.—Report on Canadian archives—Douglas Brymner, archivist (see note attached.) 2.—Nova Scotia archives—T. B. Akins, D. C. L. 3.—Paris records. 4.—Beamish Murdoch's history of Nova Scotia. 5.—Akins' sketch of the rise and progress of the Church of England in the British North American provinces. 6.—Title deeds. 7.—Annual reports of the Society for the Propagation of the Gospel in foreign parts. 8.—Haliburton's history of N. S. 9.—Personal enquiry and tradition, &c., &c. 10.—The census of 1871, &c., &c. 11.—Letters in M.S. and plans kindly lent for the purpose.

It may be mentioned here that different authorities assign different meanings to the Mic-Mac name of the district now called Windsor. The French spell the word "Piguit," the English, "Pisiquid" and "Piziquit." Gesner, quoted by Murdoch, calls it "Pessyquid," and gives as its meaning "Flowing square into the sea." Other authorities say it means, "The meeting of the waters," viz.—the junction of the Avon and the St. Croix.

NOTE.—The annual reports of the archivist at Ottawa, Mr. Douglas Brymner, are invaluable. Too much cannot be said of the exact and painstaking character of this work, or of its importance and value from an historical standpoint. Similar acknowledgments are due to the "Nova Scotia archives" so ably arranged by Dr. Akins, of the Record Commission.

exalted position of chief justice of the province in 1735, he was 32 years old when he assisted at Fort Edward (Windsor) "in suppressing the turbulent proceedings of the Acadian French," in 1754. He could then contemplate from the hill on which Fort Edward stood the widely scattered homes of 2,700 Acadians, who, according to the memoir of Abbe de l'Isle Dieu, in 1754, and a prior memoir in the Archives of Paris of 1748, occupied "Pipiquit," or the "Confluence of the rivers," now the banks of the Avon and the St. Croix.

#### THE ACADIAN FRENCH BURYING GROUND.

But Isaac Deschamps could do more than this. He could stand on Fort Hill and overlook the picturesque French Acadian burial ground on "the Island," close to where the St. Croix mingles its waters with those of the Avon, and now within the limits of the town of Windsor. Few lovelier spots in summer time can be found. But year by year since 1755 the tides have been at their ceaseless work in wearing away and bringing back again, until the encroachments of the waters were arrested by a strong breastwork erected during recent years. Before the memory of those now living, the encroaching waters had reached the bold and then unprotected sea front of the "Island" burying ground, and undermined its cross-crowned summit. Bit by bit it had fallen into the sea, each year revealing coffins and relics of the Acadian French, who had been buried there. From 70 to 90 feet inland, it is alleged, have been removed by the tides, and little now remains of this ancient burying ground at Pisiquid, which these early but unfortunate dwellers amidst scenes at times enchanting, had tastefully selected and piously set apart as their God's-acre, probably about the year 1710.

Pere Isidore, a Franciscan friar, selected by Pere Claude Sanquiest, Superior of the Recollects at Louisberg, was appointed, with the approval of the council at Annapolis Royal, to be resident priest at Pisiquid in the year 1724. In 1745 the Indians were ordered by the French to join them at Menis (Horton), to attack Annapolia.

#### THE INDIAN BURYING GROUND.

Should Isaac Deschamps, after his survey in 1754, of the French Acadian "Pere-Lachaise," have turned round and directed his gaze due south, to a point but one mile distant, his line of sight would have intersected the spot where he himself was destined to be entombed with his wife, in a vault in the old parish burying ground, half a century later, and his eye would have fallen on a French Indian mission church, guarding a burial ground of entirely different type.

Still respectfully permitting and preserving some ancient mortuary customs dating from a far off antiquity, the wise and kindly French fathers allowed the bodies of the children of the forest to be swathed in long rolls of birch bark, often enclosing the tribal totem, the stone or earthen pipe, and the dreaded tomahawk. Many Indian dead were brought here from afar, and there are those now living in Windsor who have heard their fathers describe the solemnities of an Indian's burial in this ancient place of sepulture.

Isaac Deschamps would have seen this Mic-Mac cemetery, where for many years past the children of the forest had been interred, and where, during recent years,

the pick, the spade and the plough have again and again turned up bones and skulls and memorials of love, or bitter, but hopeless, strife.

But in turning from looking north to looking south, should he have paused for an instant facing the east, down at the foot of the slopes of Fort Edward, his eye would have lit on a military burial ground, near where now still flourish in green and giant old age a semi-circle of willows, which mark the place where the dead lie.

There is little left of Fort Edward now, but one hundred years ago it was of great local importance, and it is to be fervently hoped that the reason assigned for its restoration then may never require to be urged again. This is what Col. Robert Morse, R. E., reported in 1784 :

"FORT EDWARD.—This is a small, square fort of 85 yards exterior front, with bastions, a ditch and a raised counterscarp, and is composed of sod. Here are eight pieces of cannon mounted. This fort, of which there is a plan, No. 12, was built early in the settlement of the province, first intended as a place of security against the Indians, and repaired and improved in the beginning of the late war to protect the inhabitants of Windsor from the ravages of the American privateers."

When it is taken into consideration that in the year 1784 the numbers of disbanded troops and loyalists settling in Windsor amounted, at a muster on the 20th May of that year, to 278 persons, and during the same year 307 of like loyal blood mustered in Newport and on the Kenticook, and 237 more at Cornwallis and Horton, it is not too much to ask of the town of Windsor, or of the military authorities, that the grand old willows which partly enfold the old military burial ground, should be decently protected with a strong picket fence, and the enclosure kept with due regard and care. • (For details of this muster see No. V.)

In 1784 Fort Edward had accommodation for 168 men and 8 officers. It mounted five iron nine pounders, one iron six pounder, and two iron four pounders. It was supplied with 696 round shot, 10 case and 10 grape.

It may be here mentioned that according to Col. Morse the population of Nova Scotia, including part of New Brunswick, in 1784 consisted of:—

Old British inhabitants.....	14,000
Old French Acadians.....	400
Disbanded troops and loyalists, called new inhabitants.....	28,347
Total.....	42,747

Of the loyalists no less than 7,923 came to Shelburne. (See No. V)

It is to say the least, singular, that within a horizontal distance of little more than one mile, and with a bearing so near true north and south that it might be not inappropriately described, for the present purpose, as a meridian line, there should lie at one extremity the wild and savage Mic-Macs, sons of the soil; at the other extremity the invading Acadian French, who long fought and then fraternized with their forest foes; while between these rest the military conquerors of both, and in the recently closed "Old parish burying ground," filled to excess, repose the dead of succeeding generations of English origin, language and blood.

Among these rest many who saw the solemn procession halt and kneel and dis-

perse at the Island Acadian cemetery, washed by the ceaseless inflow and outflow of the six fathom tide of the Pisiquid.

"And as the voice of the priest repeated the service of sorrow,  
Lo! with a mournful sound, like the voice of a vast congregation,  
Solemnly answered the sea, and mingled its roar with the dirges.  
'Twas the returning tide. \* \* \* \* \*

(EVANGELINE.)

Among these, too, rest many who heard the Mic-Macs' sad wail in the forest burying ground, but a mile from the river. And there, too, rest many who heard the roll and boom of a muffled drum proclaim a soldier's burial on the green slopes of Fort Edward, at a time when Mic-Mac with Acadian French united, called for ceaseless watchings, or in later years, the dread of a privateer kept hundreds under arms.

Having in view this rare disposition of the mortal remains of friend and foe, I have prefaced these brief notes of the "Old parish burying ground" at Windsor with a crude outline of historical memoranda. Such a sketch may add to the interest which grows with our knowledge of the part played by many whose bodies have mouldered beneath or near the four hundred and forty tomb-stones still standing erect in the God's-acre given "to the Christian People of the township of Windsor," by the HONORABLE MICHAEL FRANCKLIN in 1776.

HENRY YOULE HIND.

## NO. II.

### FIRST SETTLEMENT OF PISQUID BY THE FRENCH.

In 1686, or about 200 years ago, the population of "Les Mines" now Horton, consisted of ten French families, embracing fifty-seven persons in all. In 1693 the numbers had increased to 297 persons. In 1703 the French census of the north of the peninsula of Acadia gives "Les Mines" 427 persons. The settlement now began to throw out off-shoots, for we find in the French census of 1714, that the district of "Piguit," had a population of 337 persons, consisting of 53 families.

In 1731 this district contained 150 families, but while the Paris "Archives of the churches in Canada" describe 168 families at Grand Pre and Riviere au Canard as rich, they state that the people at Pisiquid were not so well off. Nevertheless, during this year Governor Armstrong writes to the deputies at Pisiquid, as the district was called by the English, urging them to send him supplies of grain to Annapolis. In 1732 he directed Mons. Monfils to act as priest at Pisiquid.

The dangers attending trading with the French and the Indians in the early part of the last century may be gathered from the fact that in 1737 the vessel belonging to Stephen Jones, an English trader, was surprised by Indians in the "Pisiquid" or Avon river, during the night time, while Jones and his men were asleep. The vessel was taken to Cape Split and plundered there.



### RAPID GROWTH OF "PIGUIT" OR "PISQUID."

In 1748, according to a memoir deposited in the Archives of Paris, the increase of the Acadian French at Pisiquid surpassed that of Grand Pre and Riviere au Canard, the two last named districts having together only 2,400 inhabitants, while the banks of the Avon and the St. Croix were occupied by 2,700 Acadians. These people extended to the head of the tidal waters on the Avon; they had grist mills in various places, raised large quantities of grain, dyked vast areas of marsh, and the remains of their orchards and cellars are to be seen distributed over wide areas.

Their unhappy fate was sealed in 1755, and to this melancholy incident in the history of Nova Scotia it is unnecessary here further to allude. It is pictured in "Evangeline," but with a skilful painter's touch and a poet's warmth of feeling.

Few will care to inquire into the heartburnings and wrenchings of those who were remorselessly driven from home and severed from friends.

The order must have been executed with feelings smothered or rendered callous by the exigencies of deplorable necessity. But now, all may read the touching verse of Whittier in that saddest of poems, "MARGUERITE," and think what the "Alien people" would have felt in similar distress.

"What to her was the song of the robin, or warm morning light,  
As she lay in the trance of the dying, heedless of sound or sight.  
Done was the work of her hands, she had eaten her bitter bread;  
The world of the ALIEN PEOPLE lay behind her dim and dead.

But her soul went back to its child time; she saw the sun o'erflow  
With gold the Basin of Minas, and set over Gaspereau.  
The low, bare flats at ebb-tide, the rush of the sea at flood  
Through inlet and creek and river, from dike to upland wood.

The gulls in the red of morning, the fish hawks rise and fall,  
The drift of the fog in moonshine over the dark coast wall.  
She saw the face of her mother, she heard the song she sang,  
And far off, faintly, slowly, the bell for vespers rang.

\* \* \* \* \*

She paused on the threshold of heaven; love, pity, surprise,  
Wistful, tender, lit up for an instant the cloud of her eyes.  
With his heart on his lips he kissed her, but never her cheek grew red,  
And the words the living long for, he spake in the ear of the dead."

In 1755 "Piguit" became English in people. Its name was soon transformed into that of "Windsor," and the river became the Avon. But some years prior to this change the conquering race had already begun to parcel the country, although scarcely to occupy it.

In "Remarks relative to the return of the Forces in Nova Scotia," dated 30th March, 1755, the following description of "Pisiquid" is given. The name is applied to the fort, and the description was written five months before the expatriation movement from Horton Landing and thereabouts was enforced at the point of the bayonet.

"Pisiquid or Fort Edward is a fort situated upon an eminence on the south-east side of Mines Bason, between the rivers Pisiquid and St. Croix, to which we

have access by land by way of Fort Sackville, and is distant therefrom about 40 miles; we have also a communication therewith by the Bay of Fundy. There is a necessity of keeping a strong garrison here, to send out detachments to scour the country for Indians and to keep the disaffected French inhabitants under subjection."

#### THE PARCELLING OF THE COUNTRY.

Few people are aware how often the province of Nova Scotia has been bought and sold during the "good old times" from, say, 1620 to 1730.

The following is the barest outline sketch:

In 1621 Sir William Alexander obtains a patent to hold Nova Scotia under the crown of Scotland.

1630. Sells his rights to Claude de la Tour.

1631. Lewis 13th of France gave the government to Charles de St. Estina Sieur de la Tour.

1651. Lewis 14th of France confirmed him his rights.

1654. Cromwell took possession, and allowed Charles de la Tour's claim

1656. Charles de St. Estina sold Nova Scotia and adjoining lands to Sir Thomas Temple and William Crown.

1670. Sir Thomas Temple surrendered the same to the French (treaty of Breda, 1667), but did not convey his right or receive recompense.

1674. Sir Thomas Temple dies and devises Nova Scotia, &c., to his nephew John Nelson, Esq.

1690. The English, consisting chiefly of Massachusetts troops, re-take Nova Scotia and hold it till 1697 (treaty of Ryswick) when it was restored to the French.

1710. Taken again from the French by Queen Ann's forces from Great Britain, together with a large number of troops from New England under General Nicholson.

1712. By treaty of Utrecht yielded up finally to Great Britain.

1730. John Nelson, Esq, heir of Sir Thomas Temple, *sells the whole* to Samuel Waldo, of Boston.—(Stirling peerage paper—Canadian archives.)

In 1732 the revenue of Nova Scotia was stated by Governor Phillips to amount to £30 sterling, consisting of a quintal of codfish, yearly paid by each proprietor of a fishing room at Canso. In this year an official advertisement was ordered to be published in the New England papers offering fee simple grants of land in Nova Scotia to Protestant settlers. Major Mascarene was referred to for information.

The tombstone in the "Old parish churchyard" bearing the legend, "Sacred to the honored memory of Mrs. Deborah Cottnam, wife of S. Cottnam, Esq., long an officer in his majesty's service," carries reminiscences to the records which describe the insolence of three Indians of "Piziquid" river to Mr. Cottnam in 1732, and to Ensign Samuel Cottnam at Mines (Horton) in 1734. Samuel Cottnam was a member of council in 1736, and he was one of those to whom a grant of 50,000 acres of land was made on 31st August, 1736, on the "Piziquid river," beginning at its mouth. The grant was escheated in 1760. It is unnecessary for the purpose of these notes to enumerate other grants, and connect them with names engraved on stone in the "Old parish burying ground."

## NO. III.

The order to erect a block house at Pisiquid was given by Governor Cornwallis to Capt. John Gorham on March 12th, 1749.

The first missionaries despatched to Nova Scotia by the Society for the Propagation of the Gospel in foreign parts were sent over this year.

In 1754 Isaac Deschamps, afterwards chief justice, was a clerk in Mr. Joshua Manger's store at Pisiquid. Mr. Joshua Manger was agent victualler for the navy at Halifax in 1751. In 1761 he was appointed agent for the province in England. In 1762 he became a member of the Imperial parliament, and discontinued his official connection with Nova Scotia.

## THE FIRST PROTESTANT SETTLERS.

In 1759 Major Dennison, Jonathan Harris, Joseph Otis and James Fuller from Connecticut, and Mr. John Hicks from Rhode Island, made an agreement with the governor and council to settle two townships of 100,000 acres each, (Horton and Cornwallis) with 300 families. Mr. John Hicks and Mr. Amos Fuller agreed to settle 50 families at Pisiquid, on the north side of the river (Newport) in 1759, and 50 more in 1760 on the same terms. This year Fort Edward was garrisoned by 100 additional troops, numerous Indians and French being in the vicinity, and many piratical robberies and murders taking place in the province and on the coast. Louisburg having fallen in 1758 and Quebec being stormed and taken on the 18th Sept. of the following year, peace ensued and then comparative quietness prevailed.

With a view to show the probable religious tendencies of the first settlers of the townships in the vicinity of Windsor, from New England, the following curious quotation is introduced from an official paper bearing date 1674-5, and entitled "*Journal and Entries of his Mats. Forrains plantations in general since the establishment of ye committee with a mapp of ye same.*"

"The religion of the Church of England is most practiced in the plantations; but liberty of conscience is in all cases allowed, *except* in New England, where the government and discipline of Congregational churches *excludes all others.*"

It will be seen from this narrative how time and place and mutual dependence soften and mould religious differences and asperities, converting exclusiveness to a large extent into annuoinaly, and enabling people of different persuasions to join together and build a common place of worship, and, without quarrelling or acrimonious disputations, listen to and accept the ministrations of one minister only, until they become rich enough and strong enough to separate. Then they sometimes begin to drift gradually into a well defined antagonism, which might lead, under favorable conditions, to the shutting out, or "exclusion of all others."

## THE FIRST APPOINTED CHURCH OF ENGLAND MISSIONARY.

Although there can be little doubt that the Rev. Thomas Wood visited the township of Falmouth in 1762, and was the first missionary of the society for the propagation of the gospel in foreign parts who made a beginning of organized Protestant worship there, yet his visits were necessarily few and far between, for he was soon appointed to Annapolis. His place was supplied in January, 1763, by the Rev.

Joseph Bennett, who was appointed by the S. P. G. resident missionary to Horton (Minas), Cornwallis, Falmouth and Newport. These townships had then a total Protestant population of 1,717 souls. In the month of January, 1763, Mr. Bennett took up his residence at Fort Edward, and he writes that on the opposite side of the river in "Newport there were 251 persons, of whom 111 were children."

The vicinity of Newport Landing, or Avondale, was early settled after the expulsion of the French Acadians. Between that woeful day, September 5, 1755, and the year 1771, when the chapel-schoolhouse, hereafter described, was built, is a period of 16 years. During this period where did the early settlers bury their dead? Tradition says that some were buried in the military burying ground at Fort Edward, and some, perhaps the larger number, at Newport Landing or Avondale, where the Rev. Joseph Bennett ministered in 1762. The graveyard at Newport is very interesting, in connection with the early history of this part of the country. On Haliburton's map, published in 1829, Newport village is pictured on one side of the St. Croix, Windsor on the other, Falmouth being nearly opposite Windsor.

The entire population of the three townships, Windsor, Falmouth and Newport, in 1767, four years after Mr. Bennett became a resident at Fort Edward, amounted to 814 souls. Of these 627 were Protestants and 187 Catholics. Windsor township had then been established for three years only. We may contrast this change in population with the record which gives the Acadian French at no less than 2,700 souls on the banks of the Avon and the St. Croix, in 1749, according to a memoir in the archives of Paris. In 18 years 2,700 Acadian French had in great part disappeared, and 814 new arrivals of English origin had taken their places.

In 1772 Mr. Bennett reported the number of his communicants as subjoined:—

Windsor.....	20
Cornwallis.....	12
Newport.....	9
Falmouth.....	7
Total.....	48

A poor and weak beginning but we are too apt to despise the day of small things, forgetful of the care and labor these small things require for their nurture and training, until they begin to spread the influence they carry, and are capable of conveying to distant areas.

In order better to remove the impression that the religious views of those Acadians who were left in the province, or who had quietly, and one by one, returned to their homes, were in any way interfered with, it may be well here to quote a paragraph from a letter written by Governor Francklin to Isaac Deschamps and Winckworth Tonge of Windsor, concerning that matter. It is dated Halifax, June 1st, 1768.

"And you may also give them (the Acadians) from me the fullest assurance that I totally disclaim and disavow intentions to make use of them as forces to be employed out of this province, etc., etc. . . . ."

"And to this you may also add that the government has not the least design either to molest or disturb them on account of their religion."

Some of the returned Acadian families of Windsor township removed this year to St. Mary's, in the county of Annapolis.

### THE TOWNSHIP OF WINDSOR ESTABLISHED.

In 1764, the tract of land called PISQUID, on the south-east side of the Pisiquid (Avon) river, was erected into a township and designated by the name of Windsor.

The township of Windsor as represented on the County map differs in some particulars from the description given in the subjoined extract from the minutes of Council holden at Halifax on the 24th December, 1764.

*"Resolved*,—That part of the tract of land formerly called Pisiquid, on the South-east of the River commonly known by the name of Pisiquid River, in the Province of Nova Scotia, shall be erected and incorporated into a township, hereinafter to be known and called by the name of Windsor, the limits and boundary of which township shall be as follows, that is to say :—To begin from the South-western limits of lands commonly called the Justices lands, and extending from the South-west limits of said lands to the River Pisiquid, and thence to be bounded by the River Pisiquid till it meets the River St. Croix, and thence by the River St. Croix till it meets the bridge on the Public Road or Highway, and from the said bridge thence by the Common Highway leading from Pisiquid to Halifax, till it comes to lands granted to William Piggot, and to be bounded by the said Piggot farm, and thence South-west till Thirteen miles be completed from the said Common Highway, and from the end of the said Thirteen miles to run North-westerly till it meets the South-west limits of the said land commonly called the Justices land, which limits shall hereafter be represented to be the established boundaries of said township of Windsor." Council Book Letter C., folio 515.

A public market was to be held every Tuesday on a part of Fort Hill, where the remains of Fort Edward now stand, and two public fairs on Fort Hill on the third Tuesday in May and third Tuesday in October yearly. The patent was granted by Governor Francklin to Isaac Deschamps, Winckworth Tonge, Charles Proctor, John Cunningham and John Butler, Esqs., in 1766.

### THE FIRST CHAPEL FOR PROTESTANT WORSHIP AT WINDSOR.

In 1771 a chapel was built by subscription at Windsor, and appears to have been harmoniously attended by all denominations. Mr. Bennett preached in this chapel. It stood on the north-west corner of the old burying ground, on an enclosed plot sixty feet square. It was used during the week days as a school house, and is mentioned in the deed of trust hereafter cited.

There does not appear to be any accessible record to show where services were held prior to the erection of the chapel in 1771, but from old manuscripts left by Mr. William O'Brien, ancestor of Mr. William O'Brien, now residing in Windsor, and kindly supplied by that gentleman, it is known that regular services were held in the vicinity of Fort Edward in 1769, and that Mr. O'Brien officiated as clerk to Mr. Bennett, besides conducting a school at which the sons of Governor Francklin were educated, and the children of most or all of the notables attended. The information conveyed in these manuscripts is very interesting, and will be specially referred to hereafter, in a brief description of the social status of Windsor during the years 1769 to 1786 inclusive.

Reference will also then be made to the Acadian French prisoners at Fort Edward, and the French families to whom rations were supplied by the Government during 1761 to 1764, thus portraying some of the unwritten history of Pisiquid during that eventful period.

In 1775 Mr. Bennett was appointed itinerant missionary on the coast of Nova Scotia. He was succeeded at Windsor by the Rev. William Ellis. A tombstone in the old burying ground bears the following record :

Here lies the body of the Rev. William Ellis,  
who departed this life, the 5th of June, 1783,  
in the 65th year of his age.  
He was rector of the church of Windsor  
21 years.

According to this record the Rev. William Ellis was "Rector of the church of Windsor" in the year 1774, or 13 years before Dr. Charles Inglis, rector of Trinity church, New York, was consecrated first bishop of Nova Scotia in 1787.

At the time of the bishop's appointment there were only eight clergymen of the Church of England in Nova Scotia, and the little chapel school house at the north-west corner of the old burying ground was the only Protestant place of worship in Windsor. But a Methodist congregation, organized by the Rev. William Black, assembled in the house of Mrs. Scott on the "Francklin farm" in the year 1782, and commenced building a church.

#### THE OLD PARISH CHURCH.

The old church, still standing erect and sound in the old burying ground, was built during the incumbency of the Rev. William Ellis, in the years 1788-1790, but it received its designation as "the Parish church" at the time of the establishment of the "Parish of Christ church" on the 26th May, 1805. The boundaries of the parish were made conterminous with those of the township of Windsor. Christ church and the burial ground were consecrated on the 5th November, 1826, by the Right Reverend John Inglis, D. D., third bishop of Nova Scotia.

#### GIFT OF THE LAND.

The land upon which the old parish church is built has an area of about two acres. It was given by "the Honourable Michael Francklin, late of Windsor," "for the purpose of erecting thereon a CHURCH or place of PUBLIC WORSHIP conformable to the Established Church of England, and for a place of Interment, Burying Ground or Grave Yard, for the use of the CHRISTIAN PEOPLE of the said township of Windsor."

This land was deeded as a part of other property on the 15th of August, 1776, to Joshua Mauger, already named, subsequent to the gift; but Joshua Mauger by deed dated February 6th, 1785, made over the two acres above mentioned to James Boutineau Francklin, of Windsor, the son of the Hon Michael Francklin, in order to carry out the original intentions of the donor. James B. Francklin was clerk of the house of assembly in 1785.

On the 2nd June, 1790, James Boutineau Francklin conveyed this land in trust to Jas. B. Francklin, Hon. Isaac Deschamps, of Windsor, Winckworth Tonge and Joseph Gray, of Windsor, and after them to the two senior justices of the peace at Windsor, also to carry out the original intentions of the donor.

The land being given by the Hon. Michael Francklin to the "CHRISTIAN PEOPLE" of the township of Windsor, all denominations claimed the right to bury their dead

there. The condition that the trust should lie in the two senior justices of the peace, without power to raise money for repairs, led, step by step, to the difficulties which resulted in the recent application to the provincial government to vest the title and management in the town of Windsor.

And it has come to this pass, through no one person's fault in particular, that this gift of a former governor of the province, now occupied by more than three thousand dead, if not nearer four thousand, including the remains of the DONOR'S WIFE and many near family connections, together with ministers of all denominations, and some who bear historic names, should be at the present time in such a neglected condition, and exposed to such painful desecration, that it has become an unveiled reproach to the "CHRISTIAN PEOPLE" to whom it was given in trust.

## NO. IV.

### THE BUILDING OF THE PARISH CHURCH IN 1788.

The building of a church is always an epoch in the history of any Protestant denomination in new and thinly settled communities. It is generally an effort which calls for united action, and it not unfrequently becomes a bond of union which may last for centuries.

The record of the "Proceedings of the Trustees appointed by the majority of subscribers for the purpose of erecting a church in the township of Windsor" bears date August 1788, or ONE HUNDRED YEARS ago. This is the first record of "Proceedings":

"WINDSOR, 16th August, 1788.

"At a meeting of the principal inhabitants of the township of Windsor held this day at the county court house, it is agreed upon by those present of the subscribers towards the expense of erecting a church for the established religion, that said church be erected on the ground given by the late the Honorable Michael Francklin, for church ground and burying place in said township; and they further appoint seven trustees, viz.: John Emmerson, Esq., Mr. Peter Hall, John McMonagle, Esq., Mr. Daniel Hammill, W. C. Tonge, Esq., Mr. John Clarke and George Deschamps, Esq., who are to have the power and trust of determining upon the size and plan of the church, and all other regulations respecting the same; and to make contract for the building, materials and work, to collect the subscriptions, and to pay for materials, work and other engagements, and to be in trust for two years.

"G. H. MONK, Chairman."

Major Monk was a member of the House of Assembly for Hants. In 1801, on the death of the Hon. Isaac Deschamps, he was appointed assistant judge of the supreme court. Major Monk had done much military duty in the "Nova Scotia regiment," but he was a lawyer by profession. His brother was chief justice in Canada.

John McMonagle was member for Windsor of the House of Assembly in 1789. Winckworth Tonge was "naval officer" of the government and M. P. P. for Hants county. He died 1792.

William Cottnam Tonge, as deputy naval officer, was heard in defence of his father's interests by the House of Assembly in 1790. He subsequently became noted for his eloquence and popularity. His son, Winckworth Tonge, was buried in the old parish burying ground in 1799. His wife in 1805.

Attached to the above record of proceedings there is the following memorandum in the handwriting of Mr. Justice Deschamps of the supreme court :

"By resolution of council 4th July, 1782, granted for the township of Windsor :

"600 acres for a glebe.  
 "400 " for a school.  
 "500 " for a common.

"The place proposed is on the back of the land called Counsellors land, and land granted to the late Col. Scot and Col. Tonge. The trustees by resolution of council were to be

"Michael Francklin,  
 "Winckworth Tonge,  
 "and George Deschamps, } Esqrs."

All these gifts of the council are lapsed.

The record of proceedings describes with singular minuteness the cost of materials for building the church, and supplies to workmen of every description. As for instance :

Fresh beef to 20th Dec. 1788, at 3d. per lb.  
 " 20th Dec. to 4th Jan., at 3½d. per lb.  
 " 4th Jan. 1789, to 20th Jan., at 3½d. per lb.  
 " 20th Jan. to 4th Feb., at 3½d. per lb.  
 " 4th Feb. to 20th Feb., at 4d. per lb.

Every item of material for construction "is to be delivered on the ground," and of "produce" on the ground or within one mile of the place.

The chapel school house erected in 1771, during the infancy of the settlement, was removed some time after the church was finished to a place opposite the entrance gates to King's College grounds, where it now forms part of a dwelling house.

#### AMONG THE FIRST BURIALS.

Nothing can be gathered at present from existing memorial stones respecting the burials which took place prior to the incumbency of the Rev. William Ellis from 1774 to 1795. Some partially defaced and moss covered records may yet furnish suggestive material when the old burying ground is properly restored to a decent condition.

The oldest tombstone yet discovered is dedicated to the memory of the wife and children of George Deschamps, son of Hon. Isaac Deschamps. The dates are as subjoined :

George Deschamps.....1776 } Children.  
 Sarah Deschamps.....1778 }  
 Elizabeth Deschamps.....1779 Mother.

The stone foundations of the house where Isaac Deschamps, the grandfather of these children, lived in Windsor, can be traced in the garden now belonging to Mr. P. S. Burnham, on the west slope of Fort Hill.

The earlier parish records are not to be found. The available parish record of burials commences with the year 1813, or 42 years after the building of the first chapel-school house at the north-west corner of the old burying ground. There is



reason to suppose that about this period, viz., 1771, interments took place on the rising ground at the south-east corner. Further reference to this subject will be made in succeeding notes.

Enumerating in decades, the following list records the numbers of members of the Church of England interred from 1813 to 1886 :

1771 to 1813 (42 years).....	no record.
1813 to 1820.....	56
1820 to 1830.....	169
1830 to 1840.....	109
1840 to 1850.....	106
1850 to 1860.....	104
1860 to 1870.....	96
1870 to 1880.....	115
1880 to 1886.....	96

Total from 1813 to 1886.....852

This aggregate would give an average of about 12 annually. To it must be added the number buried during the 42 years between 1771 and 1813, which at 6 annually would amount to 252, making the approximation to the total Church of England burials in the old burying ground rise to 1,104. The burials recorded in the parish register presumably refer to Church of England members only. This is so stated by competent authority.

#### INTERMENTS BY OTHER PROTESTANT DENOMINATIONS.

All denominations having had the privilege of burying their dead in the "old parish burying ground" for about 115 years, it is only by reference to denominational statistics that the actual number of interments can be obtained. But these, like the earlier church of England records, are not available, hence it will be necessary to introduce some town and county statistical tables from which conclusions may be drawn.

#### TABLE OF RELIGIOUS DENOMINATIONS IN THE COUNTY OF HANTS.

Area, 1,177 square miles.

Year.	Population.	Ch. of England.	Presbyterians.	Methodists.	Baptists.	Catholics.
1767....	814	....	....	....	....	....
1817....	6685	....	....	....	....	....
1827....	8627	1956	2722	1590	1753	599
1838....	11421	....	....	....	....	....
1851....	14330	2731	4123	2982	2173	1005
1861....	17460	3456	5085	3946	2919	1231
1871....	21301	3894	6916	4546	3824	1388
1881....	23359	4250	6708	5397	4326	1348

#### TOWN OF WINDSOR.

Year.	Population.	Ch. of England.	Presbyterians.	Methodists.	Baptists.	Catholics.
1871....	2715	590	551	560	632	362
1881....	3019	668	651	665	679	351

The remarkable uniformity in point of numbers between the different Protestant denominations in Windsor who have jointly assisted in filling to excess the old parish burying ground is both interesting and suggestive. The forthcoming census

will show but slight variation, and no particular increase in numbers in any of the four in the town of Windsor. The estimated population now approaches 3500.

In consequence of the absence of statistical data it will be necessary to give a strictly impartial outline sketch of the peaceful rivalry which has been carried on for upwards of one hundred years between the several denominations. This cannot fail to be of some interest to those whose memories are linked to the old churchyard by ties which can never be completely severed, although they may be weakened by the lapse of time.

#### EXTRAORDINARY MORTALITY OF 1826.

An unusual mortality occurred during the year 1826, when over four times the number of burials above the average is recorded. I find on reference to Bouchette's "British Dominions" published in 1832, the following record :

"1826.—The influenza which prevailed throughout North America is severely felt in this province." Also in Haliburton's Nova Scotia, published in 1829, there is the following record :

"1789.—The influenza prevailed in North America from the 15th to the 45th degree of latitude." And also the following :

"1826.—April. The influenza extends through North America."

The number of deaths in Hants county during 1826 from this epidemic must have been very large, for we find in the census of 1827 that with a county population of 8,627, 362 deaths recorded, whereas in 1851 with a population of 14,330, the number of deaths stated amounts to 110 only. In this census for 1827 it is recorded that the births in Hants county were 330, the deaths amounting to 362, or 32 more than the births. In 1861, with a population of 17,460, the deaths are given as not reaching more than 243 in number. From these figures it is to be inferred that the mortality from influenza during the year 1826 was very great, and the 47 Church of England burials for that year in the old churchyard, so largely exceeding the average of 12, appear to be accounted for.

The population of the township of Windsor in 1827, the year after the epidemic, amounted to 2,065 souls. During this year the recorded Church of England burials declined to 9, but at Halifax the total deaths of all denominations rose to the alarming number of 811, or one death among every 14 persons. The population of Halifax at the time was 11,000, and the unprecedented number of deaths was the result of fever and small-pox introduced by emigrants.

#### THE BREAKING OF THE DYKES IN 1759, 1828 AND 1869.

In 1828 the recorded parish burials at Windsor increased from 9 in 1827 to 15, in the year first named. This occurred during the season in which the dykes were carried away (July 24th, 1828). The valuable dyke lands were flooded, and the sea came up to within a few yards of the north-east corner of the old burying ground. During the "Saxby storm" of October, 1869, just 110 years after the great inroad of the sea in 1759, a similar incident took place, but in this case the salt water actually reached by means of a ditch the north east corner. It is worthy of note that during the Saxby storm the salt water reached, and to a small extent overflowed, a thin deposit of fresh water shell marl in a field adjacent to the old

burying ground. The level of the marshes is the mean level of the highest spring tides, and a considerable portion of excellent marsh land, dyked by the French Acadians, is below this level.

The remains of the ancient Acadian dykes are seen near the Island Acadian Burying Ground. These must be at least 134 years old. They appear to furnish data for estimating the alleged change of relative level of the highest spring tides and the present level of the marshes. One would suppose from a cursory inspection that the spring tides in the Avon were now of a higher level than 140 years ago, or that the marshes have sunk. The observed relations are worthy of careful study.

Jean Ingelow well describes the devastation caused by the sudden breaking of the dykes. The following lines refer to the high tide on the coast of Lincolnshire in 1571. The term "eygre" will be recognized as the "bore":

"So farre, so fast the eygre drave  
The heart had hardly time to beat,  
Before a shallow seething wave  
Sobbed in the grasses at oure feet:  
The feet had hardly time to flee  
Before it break against the knee,  
And all the world was in the sea."

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## No. V.

### SUSANNAH FRANCKLIN.

Susannah Francklin lies encircled by relatives and connections. Daughter of Joseph Bouteneau, of Boston, and grand-daughter of Mr. Peter Faneuil of that city, her name and descent carry us far back, and are links which should not be forgotten. The first complete set of parish service books, including a splendid folio bible, richly bound, was given to Christ Church in 1815 by the widow of the donor of the burying ground, and now form part of a very valuable parochial library, containing some rare editions of old standard works. This library was the gift of the Bray Associates. There are books in it dating from 1521, Aldine Edition; also 1593 and 1595; and several in black letter. These have all been removed to the new church, which was erected in 1882.

Susannah Francklin was born in 1740. By reference to the title deeds it will be seen that her maiden name is not merely mentioned in relation to the burying ground, but also in the deed conveying an acre of land opposite the old church for a parsonage. This deed bears the signature of James Boutineau Francklin, Sarah Dering Francklin, Isaac Deschamps, Elizabeth Gould and Nathaniel Thomas. It is dated April 28, 1801.

### MINISTERS OF THE CHURCH OF ENGLAND SINCE 1762.

The following list comprehends the names of the clergymen of the Church of

England in Windsor who have been connected with the parish, or have been missionaries prior to its establishment. It covers a period of 127 years.

- 1762.—The Rev. Thomas Wood, S P G. missionary.
- 1763.—The Rev. Joseph Bennett, S. P. G. missionary.
- 1774.—The Rev. William Ellis, S P G. missionary.
- 1795.—The Rev. M. C. Willoughby, rector.
- 1814.—The Rev. W. C. King, M. A., Oxon., rector.
- 1841.—The Rev Alfred Gilpin, B. A., rector.
- 1856.—{ The Rev. Canon Maynard, D. D., rector.
- The Rev. Henry A. Harley, M. A., Curate. (1886.)
- 1888.—The Rev. J. Polehempton, M. A., Oxon., (in charge)

#### THE ANTIQUITY OF THE OLD BURYING GROUND.

Here it may be mentioned that nothing has been yet said about the burials within the space upon which the Old Parish Church now stands. It is stated upon unquestionable authority that the Old Parish Church, built in 1788-90, *rests upon graves.*

By creeping under the floor of the church, numbers of old graves can be detected, even in the dim light which invades the century of repose of this primitive crypt. But the graves were there before the church was built over them to form a crypt. It may be assumed that very many of those who in slow succession throughout one hundred years have sung within its walls

“Change and decay in all around I see”

knew not, that long before the parish of Christ Church was set apart, the pre-existing Acadian inhabitants of the “Parish of l'Assomption de Pizeguit,” had petitioned the bishop of Quebec, complaining that they had no priest to administer to them the sacraments of *their* religion. This was in 1749.

And there is good ground for the belief that the following order of “change and decay” has existed on this old gravel bank, washed in distant ages by the tidal waters of the Pisiquid :

- First—An ancient Indian ossuary.
- Then—A part of the French Acadian parish of l'Assomption de Pizeguit.
- Then—The first civil burying ground of Windsor, in its earliest days.
- Then—The parish burying ground as it now is, filled to excess.

The mist which appears to envelop this subject may soon be in great part dispelled. It has hung for 130 years over events which marked those heartless times at Piziquid, of which no one living knows the suffering, and few know the shame. It may now be dispelled gently, but with the contrast ever before us displayed in the first lines of “MARGUERITE.”

“The robins sang in the orchard, the buds into blossoms grew,  
Little of human sorrow the buds and blossoms knew !  
Sick in an alien household, the poor FRENCH NEUTRAL lay,  
Into her lonesome garret fell the light of the April day.”

But who came with Henry Alline and his parents in 1760 to Falmouth from Newport, R. I. ? Henry Alline left Windsor in 1783, and the influence of the Newlight preacher was long felt. Fortunately more authentic and precise information is available concerning Falmouth than concerning Windsor. Most valuable and

attractive manuscript papers have been kindly placed in my hands, dealing with the history of Falmouth since 1760. With these are associated equally valuable information regarding Fort Edward and its occupants at this time, all of which will be noticed at some length after a review of the METHODIST Church in these early days. Documents in the British museum, hereafter referred to, are also invaluable with regard to the history of this part of Nova Scotia between 1755 and 1765.

As contributing in some small degree to our knowledge of the early settlers to whom the Rev. Thos. Wood and the Rev. Joseph Bennett were sent as missionaries, I introduce here a copy of a MS. letter, addressed to Mr. Isaac Deschamps in 1761; also the names contained in another letter written in French and addressed to the same gentleman. These letters are in the library of King's College. Some of the names in the French letter are found on early parchments here at Windsor.

The English letter is as subjoined. It was sent from Fort Ellis, at the junction of the river Stewiacke with the Shubenacadie.

Fort Ellis, 18th Oct., 1761.

SIR,—I received yours of the 3rd Oct. by the boat, and inclose now the returns for provisions issued since my last. I have issued the provisions according to your direction. We have finished the Fort and begun the road. I can write nothing new from here, and remain, sir,

Your very humble servant,

W. W. SHIPTON.

To ISAAC DESCHAMPS, Esq., at Fort Edward,  
Per favor Mr. Morris.

This letter is endorsed—

Fort Ellis, 18th Oct., 1761.

LIEUT. SHIPTON,

Rec. 16th,  
Ans'd. 30th.

In the same handwriting is the memo. :

JER. WASCOAT, Surveyor.  
SILAS WEAVER }  
and } Chainmen.  
JON. CARD, }

The letter written in French is a long business letter, and relates to supplies furnished the provincial troops. It is addressed "Monsieur Deschamps," without date, and is signed J. Laurent. Its contents refer to dealings with Capt. Fletcher, Mons. Saul and Deschamps, General Amherst, Capt. Morcomb, Major Phillips, the garrison (Fort Edward) of which Capt. Gay is "commandant," Mons. Mauger, Mons. Delesdernier, Mons. Morris, with a deputy of New England "come to see la grand Pre," and Mons. Francklin. J. Laurent says the new troops have no molasses to make beer; also, that Capt. Gay is the brother of Calvin Gay. The date of this letter is probably the close of 1759 or 1760.

#### FURTHER INTERESTING HISTORICAL PAPERS.

There are three papers in the British museum which contain very interesting local information; copies have been secured by the Record Commission.

No. 43.—"State and condition of Nova Scotia, with returns of families settled in Horton, Cornwallis, Falmouth and Newport, in King's county, giving the numbers in each family and township, and a tabulated statement of the cattle, grains and roots raised in 1763," (12 pages.)

No. 44.—“Petition from the inhabitants of King’s county and Windsor, with memorial, praying that the Acadians may be allowed to remain, 23rd March, 1765.” (2 pages.)

No. 49.—“Sketch of Nova Scotia, drawn up by Judge Deschamps in 1782.” (10 pages. Sess. papers, 1882, p. 35.) (Dr. Akins informs me that the papers in the British Museum were copied by his instructions some time since, and are now in the Public Archives at Halifax.)

Further reference to other historical documents of a general character would extend these notes beyond the limits assigned to them.

The only names I have met with as taking part in any regular missionary work in these townships during the period between 1755 and 1763, are those of the Rev. Thos. Wood, the Rev. Joseph Bennett, and the Baptist minister at Newport, the Rev. John Sutton, all of whom appear to have commenced their work about the same time.

#### WINDSOR IN 1784.

The condition of the country about Windsor and Newport during the ministry of the Rev. William Ellis and the Rev. William Black (Methodist) in the year 1784 may be gathered from the analysis furnished by Col. Morse, in his official report during the summer of that year. The aggregate only is given in the introduction to these notes; some of the details are of a great local interest and may be appropriately introduced in connection with ministerial work among a starving people, strangers in the land.

It is probable that Col. Morse’s description referred more to the settlements on the Atlantic coast rather than to the fertile and already partially settled districts of Windsor, Newport and Kenticook. But still the sudden introduction of 822 additional mouths to feed and bodies to shelter would be a great tax upon the thinly scattered inhabitants.

#### THE DETAILS OF THE MUSTER IN 1784.

This muster, as returned by Col. Morse, comprehends men, women and children. It was completed in the summer of 1783 and spring of 1784. At that date part of the province of New Brunswick was included in Nova Scotia. In order to arrive at the numbers of the white population in this province in 1784, the people mustered on the river St. John (N. B.) 9,260, and Passamaquoddy, 1,787, must be deducted, together with 3,000 negroes, making a total of 14,047. These have to be deducted from “28,347 New inhabitants,” leaving the entire population of Nova Scotia proper in 1784, including old and “New inhabitants,” about 28,700 souls, according to the estimate of Col. Morse.

The condition of the New inhabitants, or disbanded troops and loyalists, is described by Col. Morse as lamentable. Indeed, speaking generally, he goes so far as to say that *if they are not fed by government for a considerable time longer they must perish*. These disbanded troops and loyalists were not properly supplied with provisions, or with means to cultivate the soil and provide themselves with food.

It is only necessary to notice here the muster at Windsor, Newport and Kenticook, Cornwallis and Horton. These being the districts visited by the Rev. William Ellis (Church of England), the Rev. William Black (Methodist), and the Rev. James Murdoch (Presbyterian).

# MUSTER OF DISBANDED TROOPS AND LOYALISTS.

WINDSOR, May 20, 1784.—127 men, 49 women, 23 children above 10 years, 58 children under 10 years, servants 21; total, 278.

NEWPORT AND KENTICOOK, May 27, 1784 —150 men, 60 women, 28 children above 10 years, 47 children under 10 years, 22 servants; total, 307.

CORNWALLIS AND HORTON, June 4, 1784 —91 men, 37 women, 44 children above 10 years, 27 children under 10 years, 38 servants; total, 237.

These 822 persons made a considerable addition to districts which were just beginning to establish themselves.

## THE HON. MICHAEL FRANCKLIN

This section began with the name of Susannah Francklin; it may appropriately close with a brief allusion to the work of her husband, the Hon. Michael Francklin, in Windsor, during 1778 to 1782, in order to exhibit the exigencies of the country at that period, the difficulties attending missionary work, and the necessarily slow progress of settlement until after the 30th November, 1782, when the provisional articles of peace were signed between the United States and Great Britain.

We may gather, too, from the following brief notices, something as to the state of the country ten years before the people met at Windsor to arrange for the building of the Old Parish Church.

On Aug. 15, 1778, Lieutenant-Governor Arbuthnot at Halifax wrote to General Haldimand at Quebec: "The only way that communication can be kept up between them is by sending despatches to Captain Studholme at Fort Howe, at the mouth of the St. John's river opposite Annapolia. From there the journey would take about a month."

On Sept. 28, 1778, General Eyre Massey, writing from Halifax, informs General Haldimand that "Francklin, Indian superintendent, will gain over the Indians"

Nov. 29, 1779, Governor Hughes writes to Haldimand informing him of "Discovery of a treaty signed at Paris by France, Spain and (Benjamin) Franklin on the part of congress, that by the 20th June, 1780, the congress engages to deliver the two Floridas to Spain and the provinces of Canada *and Nova Scotia to France.*"

On April 28, 1780, Lieut.-Governor Francklin writes from Windsor to General Haldimand that "The Indians are quiet; hopes, if the presents arrive by the time they meet at the river St. John, to have them distributed, and to secure the adherence of the Indians of Nova Scotia."

On September 7, 1780, Francklin writes from Windsor to General Haldimand at Quebec about "The good effect of the threats of the Canadian Indians on those in Nova Scotia. but the limited supply of presents, ammunition, etc., prevents the accomplishment of the service required."

On the 12th August, 1782, Francklin wrote from Windsor to General Haldimand, governor of Canada, at Quebec, sending couriers for his son and the son of Mr. Hazen, who were at school there; also announcing the arrival of a ship from

England at Halifax, with 400 American prisoners for Boston, an agreement having been come to with America.

On the 4th September, 1782, Francklin writes from Windsor to General Haldimand, stating that he understands a fleet of nearly 100 sail of "victuallers," and about 4,000 troops have arrived at Halifax. One of the French fleet has been lost in Boston bay, two are cruising and eleven being repaired at Boston.—(*Canadian Archives.*)

The manner in which these and similar despatches were carried to Quebec in those troublous times is interesting, and will give us an idea of the difficulties and dangers attending inter-communication.

They were sent by trusty couriers from fort to fort, and considerable sums had to be paid for the difficult and arduous service. The messengers were generally Acadian French. MICHEL MERCURE was a noted courier. The route was frequently from Halifax to Windsor; Windsor to Fort Hughes, in Cornwallis; Fort Hughes to Annapolis; thence to Fort Howe, New Brunswick; thence to the block house, on the Oromocto, and so on up the valley of the St. John to Quebec.

## NO. VI.

### THE METHODIST CHURCH AND BURIALS

For much of the information embodied in this brief sketch, I am indebted to the "History of the Methodist Church within the territories embraced in the late conference of Eastern British America," by the Rev. T. Watson Smith. Also, to documents kindly supplied by the Rev. Mr. Brown, of Windsor, Mr. William O'Brien, Mr. P. S. Burnham, and others.

One hundred and six years ago the Rev. William Black arrived in Windsor, coming from Amherst by way of Parrsborough. On the evening of June 5th, 1782, he preached the first sermon to a Methodist congregation in Mrs. Scott's house on the "Francklin farm."

In 1786 the Methodist Missions at Horton, Windsor and Cornwallis numbered 510 members.

The first conference was held this year on the 10th October, at Halifax, and six ministers were appointed to different circuits in Nova Scotia, Windsor being included in the Halifax circuit, to which Messrs. Garretson and Black were assigned.

### THE BUILDING OF THE FIRST METHODIST CHURCH.

A conference was held at Windsor on the 28th and 29th February, 1792. Four hundred and forty dollars were subscribed for a church. Among the trustees were Edward Church, Henry Scott and William Walter Rickards. The frame of the church was in order before the Rev. William Black left the village, but it was never finished where it stood. The conference of 1793 was held at Windsor as



well as that of 1798. The Rev. Watson Smith states in his work referred to, that Windsor from its central position was frequently selected to be the seat of the early conferences. It is much to be regretted that the full minutes of these early conferences are not accessible; they would supply much interesting information. But from the fact that the "Old parish burying ground" has been the last resting place from 1782 to 1874, a period of 92 years, for a very large number of the members of the Methodist body after its organization, who have died at or near Windsor, its interest to this denomination is sufficiently manifest.

The Rev. John Mann preached in Windsor in 1784; he died at Newport in 1817, in the 74th year of his age and the 31st of his ministry.

#### THE CONFERENCE.

The conference met at Windsor in 1796, 1797, 1798. In 1799 the Windsor circuit embraced Horton, Cornwallis, Falmouth, Windsor and Newport. The people suffered at this time from the lack of ministerial oversight, and a membership of not more than eighty was reported, a great falling off from 1786. The unfinished church at Windsor was then nearly half a mile from the village, and in the winter services were held in dwellings which could be comfortably heated.

When the Rev. John Mann arrived at Newport, on the other side of the river, improvement set in there far more rapidly than at Windsor.

In July, 1794, a lot of land had been given for a church at Newport Landing, and a suitable edifice was soon erected, but still the want of ministerial supervision and steady oversight was greatly felt. The Rev. Mr. Twining, Episcopal minister at Newport, was in cordial relation with the Methodists of Newport Landing, and at that period there was no such wide separation between Methodist and Episcopalian as now exists. This clergyman often preached in the new church at the Landing and administered the communion. The Rev. Mr. Twining was appointed by the S. P. G. to Cornwallis in 1790 and subsequently to Newport.

In 1800 only five Methodist ministers were in the maritime provinces, but four missionaries were appointed this year in England. In 1801 the Newport council returned 75 members, and 874 members formed the total in the lower provinces.

The conference of 1803 was held at Windsor, and then a step in advance was taken in respect of provision for the support of the ministry, but owing to various circumstances, progress at this time was not rapid. "All marriage licenses were addressed to the clergy of the Church of England, and could not be used by a Methodist or Baptist minister, unless obtained by transfer, as a matter of favor, or upon some certain consideration, from the Episcopal ministry."—(*Rev. T. Watson Smith.*)

Although this may have been one cause of the comparatively slow progress of the Methodist church at the close of the past and beginning of the present century, yet much must be attributed to the state of the country. Hence it will be necessary to describe with some degree of minuteness the prevailing features as regards inter-communication and hindrances to settlements.

### THE STATE OF THE COUNTRY FROM 1784 TO 1800.

Few can realize what Nova Scotia was in 1784. Of roads there was only one. Forest paths formed the means of communication inland to distant points remote from the main artery. Communication was maintained by canoe and boat with settlements approachable by such means.

Colonel Morse gives an excellent official report of the roads in 1784. This is what he says :

"It may, without impropriety, be said that in the whole peninsula there is *only one road*, that leading from Halifax to Windsor, through Cornwallis and Horton to Annapolis Royal, a distance of about 135 miles. And this cannot be considered as penetrating into the country further than Horton, which is about 60 miles, as afterwards the road runs parallel to, and very near the coast of the Bay of Fundy. \* \* \* \* \*

"On the road leading to Windsor a path has been opened through the wood to the Cobbiquid, communicating with the towns already named in that neighborhood, and from thence through the township of Amherst to Cumberland, by means of which cattle have been driven upon the snow, when frozen, to Halifax.

"Such other openings have likewise been made from the head of the Cobbiquid to Pictou and Tatamagouche harbors. These cannot be called roads, being simply cuts through the wood with trees marked to discover them, which serve, however, to show the country is fit for and would amply repay the labor of cultivation."

Colonel Morse states that he has found very few of the inhabitants who have ever traversed the peninsula, "though it is nowhere over 75 miles across." He says that from Annapolis Royal to Liverpool the country has been traversed the greatest part of the way in a birch canoe. The whole journey was performed in four days. He remarks that the country from Port Roseway (Shelbourne) to Annapolis has been crossed once in a similar way, the distance being about 100 miles, and that the enterprise took 14 days in accomplishing.

In Murdoch's "Nova Scotia" we read that in 1767 Lord William Campbell employed troops to open the road from Halifax to Windsor, and in order to raise the money to pay the troops for this extra work the government granted Benjamin Gerrish, James Amesbury, Peter Bard and William Lloyd in Halifax, the liberty of taking coals from the cliffs in the island of Cape Breton.

But if the roads were in a rudimentary condition this certainly was not the case with the wholesale appropriation of the most accessible and fertile lands by officials, particularly those cultivated areas left by the Acadian French. It cannot be doubted that the undue exercise of the advantages which official position conferred, in the selection and apportionment of these lands, was disadvantageous to the progress of the country; and this is a very mild way of putting a matter, which, if perpetrated nowadays, would generate whirlwinds of vituperation from the unfortunates who did not share in the spoils.

### THE APPROPRIATION OF THE COUNTRY ABOUT WINDSOR.

I have before me a parchment plan, without date, of the country about Windsor.

This plan allots the whole of the area west of Fort Edward hill and south of the "Pisiquid river" for a distance varying from one to two miles south and three miles west to the following gentlemen, whose names are given as written on the plan :

Jona. Belcher, Esq.  
Benja. Green, Esq.  
Chas. Morris, Esq.  
Richd. Bulkely, Esq.  
Thos. Saul, Esq.  
Joseph Gerrish, Esq.  
John Collier, Esq.

The area is divided into twenty-eight lots, of which four lots are assigned to each of the above named gentlemen. Jonathan Belcher, Esq., gets the lot next to Fort Edward, extending as far south as the spot now occupied by the Old Parish Church. It is bounded on the east by the path from Fort Edward to Halifax, after the path leaves Fort Edward Hill.

On reference to page 373 of vol. II, of Murdoch's Nova Scotia, it will be found that these gentlemen formed the council of Governor Laurence on the 17th August, 1759. This parchment plan is interesting; it covers the whole of the land west of Fort Edward Hill now included in the town of Windsor. The plan is the property of Mr. P. Burnham, of Windsor.

In June, 1773, Lord William Campbell declared in council, as governor of the province, "his intention of reserving for himself in property a tract of land containing about 21 acres around the hill at Windsor, on which the fort 'formerly' stood."—*Murdoch, Vol II, p 510.*

This last act disposed of the entire area then available west of the path or road to Halifax. There must have been some French houses near Mr. Joshua Mauger's store at the confluence of the "Pisiquid" and St. Croix, beyond and east of the island burying ground in 1759, which were doubtless appropriated at the time when the land west of Fort Edward hill was annexed by his majesty's council. The houses of incoming "traders" and officials appear to have been chiefly built on the slopes of Fort Edward hill on the west side, and thence towards Clifton.

The lots of the first range on the parchment plan vary from one mile deep to half a mile. Those of the second range vary from one and a quarter mile to three-quarters of a mile deep. The old path to Halifax is marked on the plan for about three miles, and a mile and a half of old French dykes are also delineated. The area now in part occupied by the town of Windsor, and annexed as described in the parchment plan by his majesty's governor and council, amounted to about six square miles, or 3,840 acres.

Tradition has it that Lord William Campbell had a race course round Fort Edward hill, and Haliburton alleges in his historical and statistical account of Nova Scotia that "the ground originally reserved for military purposes in the neighborhood of the fort, was granted during the administration of Lord William Campbell, in the year 1767, to his lordship's groom, and was afterward purchased for a valuable consideration by government."—(*Vol. II, p. 108.*)

In this relation it may be stated that so far back as 1829 Haliburton states that

the district of Pisiquid was held in high esteem by the French. "The crops of wheat which they raised were so superabundant, that for many years previous to the war of 1756 they exported a great quantity to the Boston market." There need be no surprise that the lands in this district were so soon appropriated after the expulsion of the French.

#### THE FIRST MINISTER'S LOT IN NEWPORT.

Another parchment plan of part of the township of Newport, dated Jan. 15, 1787, also belonging to Mr. Burnham, contains an allotment probably without parallel in granted lands. It is a lot 17 chains wide and 220 chains long, assigned to "THE 1ST MINISTER." On the same plan are the well known names: Deschamps, Delesdernier, Cottnam, Haliburton, etc., etc. Who was the "1st minister," and of what denomination? are interesting questions.

The situation of the lot is not favorable. A very large portion is still unoccupied. The southern extremity of the "1st minister's" lot reaches the road leading from Windsor to Halifax, about three-quarters of a mile west of Piggott's lake. The lot runs due north and south for three miles. One cannot help contrasting the good fortune of Lord William Campbell's groom with that of the "1st minister" in Newport; and it is difficult to drive

"Home to its cloud the lighting of the mind,"

when a mental picture arises of the Acadian French in 1755 and the wholesale appropriation of their lands of surpassing fertility by one or two of those whose names appear on the parchment plan of "PISQUID."

#### PROPERTY IN FALMOUTH.

One of the earliest documents I have seen relating to property in Falmouth, apart from the Falmouth Records hereafter alluded to, is an agreement between Joseph Jess and Benjamin Gerrish. It is dated 17th September, 1761. It relates to an exchange of portions of the properties of the parties named, and concerns the building, garden, orchard and well of Benjamin Gerrish and adjoining land, thus showing that six years after the expatriation of the Acadians the new occupants were in peaceable possession in Falmouth. The document is witnessed by Henry Denny Denson and Hannah Fift.

#### GRANDFATHER SMITH.

In striking contrast to all this is the brief history of John Smith of Newport, (Avondale), who is recorded to have arrived there in 1773 and purchased about 800 acres of land. John Smith was a member of one of the families at Yarm (on the Tees) who suffered during the floods of 1771. In order to escape from the rising waters he broke through the wall of his house, and passed with his family into the next and stronger building. His own house was soon undermined, and fell, the furniture floating away. From the drifting wreck he secured the family clock in its case, which he brought to Newport.

John Smith was one of those who resisted the unseemly and often cruel assaults common in England in his early days against the Methodists. On one occasion he and his brother slit open the pipers' bag of a fellow hired by mockers to disturb

preacher. Meetings were said to be held in John Smith's house in Newport some seven or eight years prior to the arrival of the Rev. William Black in Windsor, and thus was prepared a large part of the congregation which assembled across the river on the evening of June 5th, 1782.

The Rev. Mr. McColl had charge in New Brunswick during the greater part of 1797. Arriving in that year at Annapolis he accompanied the Rev. Mr. Grandin, "on a good but very wild horse," to Windsor, where the conference was held.

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## NO. VII.

In April, 1812, William Croscombe landed at Halifax. His influence was soon felt in Windsor. The unfinished church on the "Francklin Farm" erected in 1792, was removed to Gerrish street in the village, and a new order of affairs began rapidly to develop.

This is only part of the inscription on a tombstone in the old burying ground :

In memory of  
The Rev'd. William Croscombe,  
Wesleyan minister,  
Who in Gibraltar, Canada and the Lower Provinces,  
For forty-two years faithfully and diligently discharged his  
duty as an ambassador of Christ.

. . . . .  
Aug. 26, 1859,  
Aged 73 years.

From 1816 to 1858 four hundred and sixty-four baptisms are recorded in the first existing volume of the register of the church at Windsor, being at the rate of 11 for each year. The record of the first baptism is signed by James Priestly, the last in this period by Charles Stewart.

### THE BUILDING OF THE PRESENT CHURCH.

In 1854, during the ministry of the Rev. Henry Pope, Mr. Edward O'Brien, of Windsor, sold the site of the present church to duly appointed trustees. The situation is beautiful, and it fronts the street, one hundred feet wide, laid out by Lord William Campbell.

This governor of Nova Scotia prohibited horse-racing at Halifax in 1771, but he allowed it round about Fort Edward, at Windsor, much to the chagrin of Mr. Edward O'Brien's ancestor, Mr. William O'Brien, who in 1769, 1770, and for several years afterwards, had under his charge the sons of the Hon. Michael Francklin, Isaac Deschamps and others, and assisted the Rev. Joseph Bennett in the services of the Anglican Church.

From 1858 to 1888, a period of 30 years, 482 Methodist baptisms are recorded, making a total of 946 in 72 years, or at the rate of 13 in each year.

The first period—1816-1858 gives 11 annually.

The second period—1858-1888 gives 16 annually.

Showing progress of decided character.

#### BAPTISMS AND BURIALS.

The relation between baptisms and burials in some old cities is pretty well known, and varies from 50 to 55 burials for every 100 persons baptized. In country districts and very healthy cities the ratio is greater.

The number of baptisms recorded in the register of the parish of Montreal (Anglican) from 1767 to 1787 amounted to 487.

The number of burials during the same period, taken from the same register, reached 258, or 53 per cent. of the baptisms. (Sesa. papers, 1886.)

In communities like those in the township of Windsor this relation cannot be expected to reach a similar approximation to fact. But in the absence of other data it affords a good basis for an estimate.

The number of Church of England baptisms recorded in the parish register from 1813 to 1886 amounts to 1,862; the number of burials from 1813 to 1886 to 852, or 46 per cent. nearly, of the baptisms.

Applying this percentage to Methodist burials in relation to baptisms, the number of burials would amount to about 430 since 1816, being at the rate of 6 annually. Between the arrival of the Rev. William Black in 1782 and 1816 is 34 years, which, at half the number, or 3 annually, would give 102 burials, making a total in 104 years of 532. At 50 per cent. the number would be 575. Then we have to take into consideration the emigrants, and the years at the close of the last and the beginning of the present century, when there was no resident Methodist minister in Windsor, and only four Wesleyan Methodist ministers in British America in the year 1800.

During the period between 1760 and 1811, no proper record of burials or of baptisms in Pisiquid or Windsor on the part of ministers of any denomination, or magistrates, is accessible, if any exist. But in Falmouth, just across the river, records of births, burials and marriages are to be found, but by whom the service was conducted there is nothing to show.

The first record of birth in Falmouth is as follows:

"Nathaniel Rust, son of Jehial Rust, by Lucy his wife, was born September, 28th, A. D., 1760."

The first record of death is this:

"Silva Wood, daughter to William Wood by Amy his wife, died December ye 14th, A. D., 1760."

The first record of marriage is as given below:

"Perry Borden was married with Amy Pierce, September the 6th, Anno Domi, 1761."

It is probable that all the services were performed by Shubael Dimock, the first "moderator" of the simple municipal council organized in Falmouth on the 10th June 1760, whose records will be referred to in a subsequent notice.

Shubael Dimock was a native of Mansfield, in Conneticut, and although a

Presbyterian by birth, yet he subsequently became a Baptist and settled at Newport. He was "moderator" of the council of Falmouth proprietors in June, 1760, in February, 1764, also in March, 1764, and in 1765.

The history of births, baptisms, marriages and burials throughout the district which may be surveyed from Windmill Hill, including the first settled parts of Windsor, Newport and Falmouth, is involved in obscurity for several years after the expulsion of the Acadians. The population at times, as will shortly be seen, was numerous, particularly during 1761, 1762, 1763 and 1764. Deaths must have been numerous also, births not uncommon, and marriages occasional, but how performed before 1762, does not yet appear. In 1762, the Hon. Jonathan Belcher, being then lieutenant-governor of Nova Scotia, wrote to the Society for the Propagation of the Gospel in Foreign Parts, stating that in most of the new townships formed in Nova Scotia, the people are without ministers of any persuasion whatever. The Hon. Jonathan Belcher was deeply interested in the land proprietorship of Windsor and Falmouth townships, as ancient records amply show.

Taking into consideration the number of burials in the new cemetery, to which reference will soon be made, it is reasonable to assume that the Methodist burials in the old burying ground for 110 years, (1770 to 1880) do not fall short of seven hundred, an estimate probably below the real number, the Church of England burials being at the rate of  $9\frac{1}{2}$  annually from 1771 to 1886.

#### WESLEYAN METHODIST MINISTERS STATIONED AT WINDSOR FROM 1816 TO 1889.

- Reverend James Priestly (1816),  
 " William Bennett (buried at Avondale),  
 " William Burt,  
 " George Jackson,  
 " William Bennett,  
 " Robert Young,  
 " Stephen Bamford,  
 " William Croscombe (buried at Windsor),  
 " Alex. W. McLeod,  
 " William Webb,  
 " John B. Strong,  
 " William Smith,  
 " Charles DeWolfe,  
 " John Marshall,  
 " Henry Pope,  
 " Roland Morton,  
 " Charles Stewart,  
 " Henry Pope, Jr.,  
 " Richard Johnson,  
 " James England,  
 " Elias Brittle,  
 " A. W. Nicolson,  
 " A. S. DesBrissay,  
 " S. F. Huestis,  
 " Ralph Brecken,  
 " John M. Pike,  
 " John Lathern,  
 " J. A. Rogers,  
 " Wm. Brown, 1888.

Brief notices of the lives and work of many of the ministers whose names are given in the foregoing list will be found in a little work entitled "Memorials of Wesleyan missionaries and ministers who have died within the bounds of the Conference of Eastern British America since the introduction of Methodism into these colonies" by the Rev. G. O. Huestis, 1872.

#### A RETROSPECT.

It can not fail to be both useful and interesting if we occasionally take a backward glance at the social and economic condition of Windsor and its surroundings from the date of its change of name to the year 1786. This period includes the exciting times of the Revolutionary war, and an epoch of curiously warped turn of thought, such as periodically sweeps over the minds of men, often leaving wounds difficult to heal, or injuries hard to forget, and sometimes giving birth to germs of discontent, which only quicken in after years, when a sudden stimulant is accidentally applied.

But before doing this let us dwell for a few moments upon incidents of prior date, and seek for one leading cause of many troubles and much needless suffering, the outcome of that often ill-judged "exclusion of all others" to which reference has already been made. (See No. III.)

#### ONE HUNDRED AND FORTY YEARS AGO.

In reviewing the history of the "Old Burying Ground," we must bear in mind that 140 years ago the rich Acadian "Parish of l'Assomption de Pizequit" and the lovely country surrounding Windsor, including the Falmouth side of the river and away down to Grand Pre, exported to New England, to the St. John River settlements, and to Cape Breton, considerable quantities of wheat.

The forests were rich in fur-bearing animals and moose. The rivers teemed with fish, and the sea was alive with many species of marine animals not found at this day in the Basin of Mines, or only discovered at rare intervals.

In 1766 the Indians alone brought into Fort Edward, and to the Traders' store at Cornwallis:

1000 .....	Beaver.
50 .....	Otters.
80 .....	Fishers.
300 .....	Martins.
300 .....	Mink.
100 .....	Muskrats.
50 .....	Bear skins.

The white whale, commonly called the white porpoise, was formerly abundant in the Basin and in the Bay of Fundy; and all the migratory fish, such as salmon and shad, swarmed in the rivers at the proper season.

In the Canard River alone, the Rev. Hugh Graham records an average of 85,000 shad taken each year, beginning with 1787.

The number he gives are as subjoined:

1787, upwards of	100,000.
1788, " "	100,000.
1789, about	70,000.
1790, " "	70,000.
Canard River, yearly average,	85,000



In the Habitants river :

1789.....	120,000
1790.....	70,000

The average annual catch of shad in Cornwallis during this period amounted to about 1350 barrels.

One hundred and forty years ago is a serious matter in the history of Canada. Halifax was not in existence then, but it was thought of, although its site was thickly covered with forest trees. Ontario with its two millions of people, was a forest wilderness, possessing only detached mission stations among savage tribes. Detroit was established in 1701, but it was really a fortified mission station of the Jesuits, and it was looked upon as the western limit to which civilization had penetrated to remain. But 140 years ago the valley of the "Pisiquid" as far as the Forks, and up the St Croix to the first falls, and in detached spots away down to Grand Pre, was well settled by the Acadian French, with mission churches here and there. The Acadians were settled in small villages, the situation of many being difficult now to discover, so completely have traces of this people been effaced.

In the vicinity of Windsor they had the villages Trahan ; Breaux (Brow hill) ; Landry ; Forret ; Babin ; Rivet ; St. Croix. Each village had its representative or deputy. In a published letter from Captain Murray, dated Fort Edward, 22nd Sept, 1754, the deputies of some of these villages are named, such as :

Village Trahan.....	Deputy Jean Herbert.
" St. Croix.....	" Bruneau Trahan.
Villages Landry.....	" Jean Landry.
Village Forret.....	" Jacque le Blanc.
" Rivet.....	" do. do.

Many of these people paid "Quit Rents" to the government, and the receipts of those at Grand Pre go back to 1743. The "Quit Rents" paid by the Acadians of the Pisiquid district are signed :

— { M. FLOYER,      Fort Edward. }

(Captain Matthew Floyer.)

The French Acadians were friendly with the Indians, and that alone was a vast step in advance. But 140 years ago there came a shadow over the land, and the cloud which occasioned the shadow was "an unspoken word."

#### DECLARATION TO THE FRENCH INHABITANTS.

Just at this time (1747), Governor Shirley, of Massachusetts, issued a declaration to the French inhabitants of Nova Scotia, but *omitted the clause that they shall continue to enjoy the free exercise of their religion*, for reasons given, and MASCARENE, writes to Shirley from Annapolis, on Oct. 14, 1747, that "the declaration was transmitted to the Acadians."—(Sess. papers, 1884)

These were among the reasons given : "The priests receive their directions from the bishop of Quebec, and are the instruments of the governor of Canada."

The Acadians were expatriated by thousands eight years after the date of this omission, and then ensued that inordinate measure of suffering and forced endurance round about Fort Edward, which is dimly outlined in the following record. These local incidents have hitherto escaped the pen of the historian. This is not the place

to dwell upon them at length. The four years of lingering pain now adverted to, imposed by the "alien people" on the rightful owners of the soil, may form a subject for future study. They were preceded by four years of similar suffering, viz., from Sept. 1755 to 1760. It is a rare historic relic, which should be handled without fear, favor or affection, and yet with due consideration for the exigencies and civilization of the times.

**FRENCH PRISONERS AT FORT EDWARD IN 1761, 1762, 1763 AND 1764.**

The details now submitted have been kindly supplied by Dr. Akins, commissioner of records. They embody a melancholy commentary on the actions of our predecessors, but perhaps compatible with the inexorable demands of personal safety and political necessity as long as the motive is kept in the back ground, or concealed from criticism. Whoever now looks at the remains of Fort Edward may form some conception of the sorrows it has encompassed, for these prisoners were once the sons of the soil, and some of them doubtless the owners of the lands they surveyed from the prison which guarded them. The matter will be better understood when the retrospect is carried to Falmouth and the reason for this continued incarceration of the Acadians displayed to view without disguising gloss or specious adornment.

The number of FRENCH PRISONERS victualled at Fort Edward, October 5, 1761, amounted to 82, and in June 12, 1762, to 91.

FRENCH FAMILIES at Fort Edward, October 5, 1761...231; October 11, 1762...217.

Number of FRENCH PRISONERS (Acadians) residing, and who are victualled at Fort Edward between June 13th, 1763, and 18th March, 1764, average 343.

The details are given in the following official return :

"These are to certify that the undermentioned number of FRENCH PRISONERS resident, were victualled at this place during the time set against the same."

Year 1763.	Persons.	Days.	Rations.
13th June to 25th June.	335	14	4,690
26th June to 3rd July.	358	7	2,506
4th July to 24th July.	365	21	7,665
25th July to 31st July.	376	7	2,632
1st Aug. to 28th Aug.	391	28	10,948
29th Aug. to 25th Sept.	380	28	10,640
26th Sept. to 23rd Oct.	371	28	10,388
			<hr/> 49,469
24th Oct. to 30th Oct.	371	7	2,597
31st Oct. to 4th Dec.	390	35	13,650
5th Dec. to 12th Dec.	360	7	2,520
13th Dec. to 25th Dec.	230	14	3,220
Year 1764.			
26th Dec. to 22nd Jan.	311	28	8,708
23rd Jan. to 20th Feb.	284	28	7,952
20th Feb. to 18th Mar.	288	28	8,064
			<hr/> 96,180

Fort Edward, 19th March, 1764.

Signed,

Is. DESCHAMPS.

It appears from this official return that the average number of prisoners at Fort Edward during the period from 13th June, 1763, to 18th March, 1764, was 343, the greatest number being in August and December, 1763, when very nearly 400 were incarcerated. Herein is food for reflection, and matter for a mental picture of the condition of Windsor during those sad years—1761, 1762, 1763 and 1764, concerning which written history has been silent as the grave.

The marvel of this report appears to lie in the fact that on February 10th, 1763, a definite treaty of peace between Great Britain and France was signed at Paris, and on January 28, 1764, according to Haliburton's record, Governor Wilmot recommends to the Earl of Halifax, that the remaining Acadians be settled in some of the islands in the West Indies. Yet up to 18th March, 1764, we find 288 French prisoners virtualled at Fort Edward, according to the official return of Isaac Deschamps.

On September 28, 1764, instructions were received permitting the Acadians to settle in the province, and hold lands upon taking the customary oaths.

What a scene Fort Edward must have presented from 1761 to 1764. It is however probable that the term "Families" included the entire number in the family; and that the numbers given by Deschamps represent prisoners and their families. Why was all this permitted? Is there not a reason lying concealed which may explain much that is obscure? The papers in the British museum now accessible have made the acts of 1756 to 1765 not only much less obscure, but have invested them with an unthought of significance.

#### THE INDIANS AND THE ACADIANS.

The alliance existing between the Indians and the Acadian French, had much to do with the troubles of the unhappy Acadians.

It is well to preserve what is known of the two tribes of Micmacs which influenced the fortunes of Pisiquid and Falmouth for several years, and greatly retarded their progress.

Henry Alline, who came to Falmouth in 1760, says in his autobiography: "I was now for a short time pleased with the country; I thought I should enjoy happy days, but alas, my joys and hopes were soon eclipsed, when it was frequently reported that the Indians were about rising to destroy us; and many came out among us with their faces painted, and declared that the English should not settle in this country."

Isaac Deschamps has preserved for us the numbers and names of the two Micmac tribes who escaped the dreadful proclamation of Governor Laurence on the 14th May, 1756. In this proclamation were offered "thirty pounds for every male Indian prisoner above the age of 16 years, brought in alive; for a SCALP of such male Indian twenty-five pounds, and twenty-five pounds for every Indian woman or child brought in alive. SUCH REWARDS to be paid by the officer commanding at any of Majesty's Forts in this Province immediately on receiving the PRISONERS or SCALPS above mentioned, according to the intent and meaning of this Proclamation."

These are the names of the Tribe whose home was between the head waters of the River Pisiquid and the head waters of the River Gaspereaux :

#### I.—TRIBE OF AMQUARET.

Joseph Bernard—Captain,	Joseph Dugas,
Pierre Bernard,	Francois Michel,
Bartholomew Amquaret.	Simon Amquaret,
Bartholomew Amquaret, Jr.,	Blaize Amquaret,
Pierre Amquaret,	Jean Argoumatine,
Paul Amquaret,	Joseph Argoumatine,
Phillipe Amquaret,	Joseph Denis.

14 men, 10 women, and 29 children—total 53.

The Tribe of Nocoot hunted on the Kennetcook, which river rises in the Township of Douglas and empties into the Avon after passing through the Township of Newport.

#### II.—TRIBE OF NOCOOT.

Joseph Nocoot—Captain,	Charles Nocoot,
Barth. Nocoot,	Reni Nocoot,
Thomas Nocoot,	Jacques Nocoot,
Paul Segona,	Lewis Nocoot,
Paul Briskarone,	Charles Segona,
Francois Segona,	Michel Thoma,
Janvier Nocoot,	Joseph Thoma,
Francois Nocoot,	Phillipe Nocoot,
Claude Nocoot,	Louis Michel.

18 men, 19 women, 41 children—total 78.

Fort Edward, Dec. 20, 1763.—Is. DESCHAMPS.

These Indians were all baptized, and in many instances, the original name changed to one of French origin, probably arising from family alliance with Acadians.

An accurate account was kept by the French Missionaries of the number and condition of the Indians throughout the country now termed the MARITIME PROVINCES.

In 1739, according to the historian, the Rev. T. B. A Ferland, of Laval University, there were 200 Micmac braves in Acadia, 80 in Cape Breton, 195 at Miramichi in New Brunswick, and 60 at Restigouche.

The Micmacs were styled SOURIQUOIS in the "Relations of the Jesuits." They were formerly a powerful Indian nation, and pressed their conquests into Newfoundland, crossing in their canoes the strait between the North Cape of Cape Breton and the nearest point of the Island of Newfoundland. All along the coasts of Nova Scotia "kitchen-middens" or the remains of early encampments and fishing stations of these Indians are to be found, particularly on the Gulf coast. Their canoes are characteristic, being of different shape and more strongly built than the canoes of the western Ojibways. The language is said to be rich and expressive. It is now being preserved from oblivion through the labours and skill of the accomplished Micmac scholar, Dr. Rand, whose elaborate and valuable dictionary of the Micmac language is being published at the expense of the Dominion Government.

## NO. VIII.

## THE PRESBYTERIAN CHURCH.

"DROWNED IN THE MUSQUODOBIT" was the melancholy end of the first Presbyterian missionary who occasionally visited Windsor. Although never permanent pastor yet the Rev. James Murdoch preached in this locality at intervals, from 1772 to 1783. He was in Windsor during December, 1783, March, April and June, 1784, in December, 1785, January and February, 1786, April and May, 1787, perhaps more frequently. His missionary work carried him through the whole of Hants, Colchester and Halifax counties, wherever settlements were formed, and during a period of unusual excitement and disturbance. (For a good notice of the Rev. James Murdoch, see "Collections of the Nova Scotia Historical Society, Vol. II.") A travelling missionary in those days had much to endure. No roads but one, poor accommodation and frequently poorer fare. The Rev. James Murdoch was a regularly appointed missionary to Nova Scotia, deriving his authority from the General Associates or Anti-Burghers' synod of Scotland in 1765. He was ordained in Ireland, the country of his birth, in 1766, and subsequently sailing for Nova Scotia, he first took up his residence in Horton.

He was succeeded by the Rev. George Gilmore, who, according to information kindly supplied by the Rev. A. T. Mowatt, of Fredericton, appears to have been the founder of the congregations of Windsor and Newport.

The history of the Rev. George Gilmore is both interesting and sad. Born at Antrim in 1720. Studied at Edinburgh. Married and had children in Ireland. Sailed for America with his family in 1769, landed at Philadelphia, and thence proceeded to New England. Soon after the commencement of the revolutionary war, he had to flee for his life across the ice of the St. Lawrence, his principles attaching him to the Loyalist cause. In 1785 he came to Halifax to urge his claims for losses arising from the revolutionary war. The government gave him "a farm" on Ardoise Hill. Let any one attempt to conceive the advantages of "a farm" on Ardoise Hill in 1775! No wonder his troubles increased for a few years. He and his family lived on potatoes and milk one winter. So dire was his distress at this time that he walked to Halifax to mortgage his farm for a barrel of flour, and failed, the merchants there declining the security. In order to support his family he had to carry hay on his back to feed the cow whose milk supplied the children with food. Notwithstanding all this weight of care and trouble, he preached more or less regularly at Windsor and Newport until 1791, when he moved to Horton, where he died in 1811.

This is the proper place to introduce an extract from a letter contained in the "Brown collection," copied from papers in the British museum, and now included in the M. S. Nova Scotia documents of the record commission at Halifax. The extract is from an important and interesting communication addressed by the Rev. Hugh Graham, of Cornwallis, to the Rev. Dr. Brown. It is dated Cornwallis, March, 1791.

"As to the religious opinions and professions of the inhabitants, I shall only observe in general that a few and but a very few belong to the Established church (Scotland), a few, but I believe more than the former, are Presbyterian dissenters. The Methodists bear the sway, most all of them Yorkshire. . . . Those of the original settlers from New England who remain have chiefly become New Lights; without prejudice it may be said of both sectaries—that being unenlightened by knowledge and united by delusion, animated by party spirit and carried away by a religious like zeal, they seem to vie with each other in the wildness and absurdity of their opinions and practices, and they seem to breathe fire and vengeance against each other, and against everybody else." (See N. S. His. Col., Vol. II.)

This description refers to a period very nearly one hundred years ago. It is not a pleasant picture, but it may give us an idea of the probable state of religious feeling in and about the district where the New Lights first gained their footing in Nova Scotia, in the vicinity of Windsor.

Succeeding Mr. Gilmore, we find the names of Revs. Jas. Munro, Wilson and Patterson as missionaries visiting Windsor occasionally, but none had any settled pastoral supervision, and until the date of the arrival of the Rev. John Cassells no permanent pastor was appointed to Windsor.

#### THE BUILDING OF THE CHURCH.

The list of persons whose names were subscribed as contributing towards the First Presbyterian church erected in Windsor in the year 1808, shows that a strong congregation had gradually been formed. No less than 112 persons contributed \$1,011 in money toward this object, and a number of others gave materials, labor and produce. As in the building of Christ church, just twenty years before, a careful account was kept of the contributors' money, labor and supplies. The building does not appear to have been completed until the year 1810, for there was an additional subscription amounting to \$136.50, paid in up to the 10th March of that year. The record is signed Francis Hutchison, chairman.

In this record there is provision made for "one pew to be allotted to the Rev. Mr. Cassells and his successors, Presbyterian ministers in this place." The Rev. John Cassells was a native of Scotland, and was connected with the academy at Windsor as assistant before he was ordained.

On the 8th August, 1812, the subjoined touching declaration and bond was made by the congregation for subscriptions towards the stipend of the Rev. Mr. Cassells. In a time of profound peace we can scarcely form a proper conception of the feelings of those who attached their names to this document pending a war, during which any day or any night the tide might bring a privateer in front of the town of Windsor.

#### THE DECLARATION AND BOND.

WINDSOR, 8TH AUGUST, 1812.

"Convinced that it is duty of christians at all seasons to meet together for public and social worship, especially in times like the present, when WAR, with its attendant calamities has approached the shores of our country, to supplicate and adore that Divine being who can turn wars into peace unto all the ends of the earth; with these views, we, whose names are hereunto subscribed, do promise and engage severally to pay to the Reverend John Cassells, or his

certain agent or attorney, the sum placed against our respective names in cash or such articles as he may want for the use of his family, at the current prices of such articles at the time of delivery, on condition that the said Mr. Cassells do preach to us in the Presbyterian meeting house at least two-thirds of the Sabbaths for one year, commencing on the 16th of July last."

To this document are attached 37 names, many being recognized on tombstones in the old parish burying ground, and some of them as presiding at the town meetings hereafter alluded to, when steps were taken again and again, to preserve the "Old burying ground" from desecration, and secure efficient and continuous supervision at the expense of the township for whose benefit it was freely given.

The Rev. Mr. Cassells remained in Windsor until the year 1819, when he removed to St. Andrews.

In the absence of records one would gather from the following resolutions passed at a meeting of the Presbyterian congregation on the 9th October, 1824, that there was danger that the position Mr. Cassells occupied would not be regularly supplied unless decided exertions were made.

No. 2. "That David Dill, James Simpson and Thomas Chisholms be a committee for the purpose of immediately opening a subscription for raising a salary for the support of a clergyman to officiate in the Presbyterian congregation of Windsor for one year."

No. 4. "That the meeting house in future be for the use and benefit of the Presbyterian congregation at Windsor, and for it alone."

It may be interesting to put on record the names of those who attended this meeting, with a view to show how the day of small things is often, figuratively, the germ of powerful influences, and we may compare this meeting with an assemblage which could now be gathered in Windsor after a lapse of 65 years.

"Members of the congregation and subscribers to the building of the meeting house present."

John Clarke, Esq., Robert McHefey, Nathaniel Jenkins, Matthew Allison, Richard McHefey, James Robertson, Ludovick Hunter, Alexander Dill, John Jack, William Edwards, John Murray and Joseph Caldwell.

9th Oct., 1824.

(Signed) HUGH JENKINS,  
Clerk.

It is a noteworthy fact, illustrating the introduction of old time customs into Windsor, that some of the pews in the old Presbyterian church erected in 1808, were sold absolutely, and became heritable property. An indenture bearing date 10th December, 1818, signed by the trustees, sells absolutely and forever pew No. 18 to John Jack and his heirs and assigns. This indenture calls to mind the condition of certain churches in England, wherein it is now impracticable, without an act of parliament, to make any alterations even, because generations ago a certain pew or pews were sold to persons as real estate, to be devised as the purchaser might think proper, to his heirs and assigns. Fortunately or unfortunately, as the case may be, in Nova Scotia, the law is not so ironclad. The seats in the Presbyterian church at Windsor and in the Anglican church are now free.

The regular successor to Mr. Cassells was the Rev. John Sprott, who was or-

dained at Newport. He married the youngest daughter of John Clarke, Esq, whose name is frequently found in local records as a very generous contributor for religious and educational purposes.

Mr. Sprott was succeeded by the Rev John Logan Murdoch. This clergyman continued pastor at Windsor for an unusually lengthened period, extending to upwards of forty years. A handsome obelisk in the old burying ground, erected in 1873 by the Presbyterian congregation of Windsor, attests the esteem and respect in which he was held. The inscription is given further on.

#### THE BUILDING OF THE PRESENT CHURCH.

In January, 1853, Walter Hunter, John Bacon, Matthew Allison, Joseph Cochran and Thos. Hunter were appointed to select the site for a new church

The land selected was purchased from the Trecottrick estate on September 20th, 1854.

The building of the new church was commenced in 1855, and was completed for occupation in 1856, but improvements continued to be made for some time before the original design was carried out in detail.

The sittings are arranged so as to accommodate with comfort about five hundred worshippers, and all the sittings are free. The first cost of the church was about \$8,000, which large sum was increased by subsequent additions

Many of those who took an active part in the erection of this large and commodious church now rest in the old parish burying ground. Prominent among them is the pastor, to whom is erected a monument bearing the following inscription :

In memory  
of the  
Rev. John Logan Murdoch,  
who died  
July 23rd, A. D., 1873,  
in the 74th year of his age,  
and the 50th of his  
MINISTRY.

Erected by the Presbyterian congregation of Windsor, of which he was pastor for upwards of 40 years, as a tribute of their affection.

#### THE TOWN MEETINGS AND THE BURYING GROUND.

The records of the town meetings assembled in Windsor for the support of the poor, disclose many curious facts concerning the old burying ground, where the Rev. J. L. Murdoch lies. These town meetings at the close of the past century and for the first half of the present century, took a jealous interest in the affairs of the burying ground, and indeed at the beginning of the century voted money to keep in repair the little church which stood at the corner of the church yard. At these meetings the sexton was appointed annually ; a pall was purchased and ordered to be kept for the use of the poor ; a bier was provided for common use ; wood was annually furnished for the church fires in winter ; the church yard was constantly in-



spected; time and again it was "fenced with pickets and a Virginian fence," and kept in repair at public expense.

In 1822 it was determined to erect a stone wall on the highway at the cost of the town, and finish the three remaining sides with strong pickets. Fifty pounds were voted for this purpose.

In 1824, William Fraser being chairman, a committee was appointed, consisting of Joseph Sentell, Esq., Mr. Nath. Jenkins, Mr. James Jenkins and Mr. John Godfrey, "to collect by subscriptions from their *several congregations* such sums of money as may be sufficient to erect a DECENT FENCE around the burial ground."

In 1827 the sexton was instructed to *keep out trespassers* and to submit his expenses for the same to the town meeting. And in 1831, Mr. Henry Goudge being chairman, it was resolved that "The churchwardens are hereby authorized to repair the burial ground stone wall by dashing the same with lime, and bring in their account next town meeting."

#### RESOLUTIONS OF THE TOWN MEETINGS FROM 1799 TO 1805.

Some of the resolutions passed at the town meetings are worthy of being published, as illustrating the then prevailing feeling among members of different denominations with regard to the old burying ground, and as giving an insight into the state of society and public sentiment at the time.

In 1799, George Henry Monk being in the chair, two cords of wood were voted for the church and two cords to Pinderman Alison, the town sexton, besides four pounds annually, in addition to subscriptions from individuals, towards his salary.

In April, 1800, Mr. Loran DeWulfe being in the chair, "As the fence enclosing the burying ground of Windsor is fallen to decay—voted and resolved, that the whole front of said burying ground be enclosed by a fence made of fir pickets, split, painted and set upright, nailed and attached above and below into horizontal ribbands, supported by 13 strong posts well set in the ground; the other sides to be repaired with rail fence To be done by contract at the lowest offer To be paid for by the overseers of the monies which may come to their hands."

In November, 1800, Rufus Fairbanks being in the chair, John Clarke, Esq., Nathaniel Thomas, Esq., and Mr. John McLatchy were appointed a committee to "examine the state and condition of the churchyard."

In 1801, a pall was purchased by the town meeting and the following resolution passed, Mr. Robert McHoffey being in the chair:

"*Resolved*,—That the overseers make such necessary repairs as are wanting to the old church to make the same fit for the ensuing winter."

It is probable that this resolution referred to the little church at the corner of the "old burying ground" built by general subscription in 1771.

In 1802 the following general resolution was passed at the town meeting, Rufus Fairbanks being in the chair:

"That the wood for the church be purchased in the spring or summer and delivered there in summer, say two cords. That the wood for the sexton also be purchased in summer when it can be had cheap."

In 1803 the fence around the burying ground took up the attention of the town meeting on April 4th, Mr. Loran DeWolfe being chairman. This is the resolution :

"*Resolved*,—Pinderman Alison as sexton for the year—four pounds and an allowance of two cords wood."

"The church in Windsor, 2 cords wood as usual."

"*Resolved, also*,—That the church yard and burying ground be fenced in front next the high road, with a good board fence nailed to post and rails, well and strong let into the ground, and the gate and gate posts be properly put up, and that the two sides and back be fenced with a good and lawful Virginia fence, with such poles or rails peeled or stripped as will be durable, and besides the upright stakes to have cross stakes and a riderpole on every length of said fence, and so close at bottom as to keep pigs from getting in."

It may be gathered from a resolution passed at the town meeting, held on the 4th day of Nov., 1805, that Mr. Pinderman Alison, the town sexton, was not much impressed with the 12th resolution adopted by the town meeting in April, 1805, six months previously. This prior resolution orders and says as follows :

"12.—The clerk shall apply to the clerk of the peace and others for discovery of fines to the use of the poor, and enquire how or when paid. If all were strictly attentive to this article drunkards and swearers must maintain our poor, or quit their vicious course."

The following circumstances concerning the burial of a pauper are thus recorded in the minutes of Nov., 1805 :

"Christian Hinnegar exhibited his account of expenses for the funeral of James Cannon, a pauper, and father of Hinnegar's wife, to £3 18s 6d., which amount included a charge of 4s. 6d. for pipes and tobacco, 16s. for rum in his sickness, and 32s. for rum at his funeral. The meeting rejected those charges as truly inadmissible, and as being a very dangerous precedent."

	£	s.	d.
"The meeting allowed for linen.....	0	13	0
"The meeting allowed for coffin.....	12	0	
"The meeting allowed for digging grave.....	5	0	

These incidental notices of the early history of the old burying ground show that general and widespread interest, irrespective of denominations, was taken in the place "SACRED TO MEMORIES," at the beginning of the present century. Are they not teachings which may be followed at its close?

#### PRESBYTERIAN BAPTISMS AND BURIALS.

In the absence of any available official records of baptisms and burials by Presbyterian ministers in Windsor prior to the year 1873 it is difficult to form an estimate of the interments in the old parish burial ground. Yet the data accessible give results so near those of estimated Anglican and Wesleyan burials that they may be presented as a starting point, apart from their intrinsic interest.

The following data have been kindly supplied by the Rev. T. A. Nelson :

No. I.

Baptisms from July, 1873, to Dec., 1879.....	162
Deaths from July, 1873, to Dec., 1879.....	69
Average number of baptisms annually (5½ years).....	29.5
Average number of deaths annually (5½ years).....	12.5
Ratio of deaths to baptisms 42 per cent.	

No. II.

Baptisms from Aug. 17, 1873, to Dec. 18, 1888.....	306
Average number of baptisms annually (14½ years).....	21

There are no records of deaths from 1879 to 1885, and none prior to 1873. But Mr. Nelson informs me that, as is the custom in the Church of England registers, the burials by Presbyterian ministers of those who are not members of the congregation are not necessarily entered in the church records. To the number of burials recorded between 1873 and 1879 seven or eight may be added belonging to this category. Eight burials added to the sixty-nine recorded would bring the ratio between baptisms and burials to 46 per centum, which is the value of the ratio between recorded Church of England burials and baptisms from 1813 to 1886, a period of 73 years

We have, however, a better basis than incomplete statistical returns on which we may found an estimate of the number of Presbyterian burials in the old church yard.

The simple fact that the Rev. James Murdoch preached to a Presbyterian congregation in Windsor only 10 years later than the Rev. Joseph Bennett began his missionary work, coupled with the record that eighty years ago the strength of the Presbyterian body in Windsor was such that no less than 112 persons, most of them heads of families, met together and contributed liberally in money towards building a church, while others gave supplies, labor and materials.

It has been stated that the average number of burials in 5½ years, namely, from July, 1873, to December, 1879, amounted to 12.5. Taking the average burials for 100 years, or from 1776, (four years after the Rev James Murdoch came to Windsor,) to 1876, at 60 per cent. of 12.5, the number of burials during that period would reach 750.

But when we take into consideration that the Presbyterians have always been the strongest body in Hants county since 1827, and far outnumber the members of the Church of England in the county, and are close up to them in the town, it is clear that the estimate, 750, is too low, and should not be put less than from nine hundred to one thousand.

Even this estimate, as in the case of all the denominations, makes a large allowance for private burials in family plots on the homestead, such as were not uncommon in early times at a distance from the village, even though no minister were present.

## PRESBYTERIAN MISSIONARIES AND PASTORS AT WINDSOR.

*Missionaries.*

- The Revd James Murdoch, 1772 to 1785.  
 " Revd. George Gilmore, 1785 to 1791.  
 " Revd. James Monro.  
 " Revd ——— Wilson.  
 " Revd ——— Patterson.  
 " Revd. John Cassells, 1808 to 1819.

*Pastors.*

- " Revd. John Sprott, 1820 to 1824.  
 " Revd. John Logan Murdoch, 1826 to 1870.  
 " Revd. Edward Annand, 1864 to 1870. (Colleague with Mr. Murdoch.)  
 " Revd. Alex Rae Garvie, 1870 to 1873.  
 " Revd. Andrew Joseph Mowatt, 1873 to 1879.  
 " Revd. Archibald Gunn, 1880 to 1885.  
 " Revd. Thomas Abbott Nelson, 1885.

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 NO. IX.
 

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 THE RETROSPECT CONTINUED.
 

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## THE DEPORTATION OF THE ACADIANS FROM PISQUID

The following extract from the instructions of Governor Lawrence, dated Halifax, 11th August, 1755, to Lieut. Colonel Winslow, or in his absence Captain Murray, at Piziquid, displays the origin of the events which led to the accumulation of so many French prisoners at Fort Edward, and the concentration of so many French families round about the fort for several successive years :

"As Captain Murray is well acquainted with the people and with the country, I would have you consult with him upon all occasions, and particularly with relation to the means necessary for collecting the people together, so as to get them on board ; and if you find that fair means will not do with them you must proceed by the most vigorous measures possible, not only in compelling them to embark, but in depriving those who shall escape of all means of shelter or support, by burning their houses and destroying everything that may afford them the means of subsistence in the country."—*Journal of Col. John Winslow.*

Colonel John Winslow was in command of the provincial troops while engaged in removing the Acadian French inhabitants of the district of Grand Pre and the district of Pisiquid in the autumn of 1775. Much has been written about the deportation of the Acadians from Grand Pre, but I am not aware that any connected

accounts have been published of the similar action at Pisiquid, or of the resulting occurrences which took place between 1755 and 1765 in the district of Pisiquid. Little or nothing appears to have been put on record of the conflicts which happened in the area included between the St Croix and the Forks of the Avon, and very little concerning the daily life of the numerous Acadian prisoners, for so many years controlled and over-awed by the military in the forts and blockhouses which were erected on the banks of the Avon.

Captain Murray, then commanding at Fort Edward, describes the part he took in these painful proceedings, in a very business-like manner. His letter is addressed to Colonel John Winslow, and is published with the journal of that officer. (N. S. His. Soc. collections.)

"DEAR SIR,—I am this moment embarking the people on board the two sloops, and had I vessels they should all go on board to-morrow. The third sloop you said you would send me is not yet arrived. Good God, what can keep her. I earnestly entreat you to send her with all despatch. The season advances and the weather is bad. As for Davis, he has gone away without my knowledge, by which means I can do nothing. I am afraid the gov. will think us dilatory. My people are all ready, and if you think I may venture to put the inhabitants on board Davis I will do it. Even then, with the three sloops and his schooner they will be *stowed in bulk*, but if I have no more vessels I will put them aboard let the consequence be what it will. Your speedy answer will much oblige, dear sir, your most obedient humble servant,

A. MURRAY.

Fort Edward, 14th Oct., 1755.

There are upwards of 920 people here, children included. The vessels here are :

Two sloops of.....	156 tons.
Davis, 90 tons.....	90 "
	<hr/> 246 tons.

That cannot do. Adieu.

On his majesty's service, to John Winslow, Esq., commanding his majesty's troops at Grand Pre."

The tone of this letter does not require comment. It is sufficiently expressive, and it might perhaps justly be added, sufficiently appalling, especially when read in connection with the following.

Under date, Oct. 23, 1755, Col John Winslow writes to Messrs. Apthorp and Hancock, (merchant contractors in Boston), as follows :

"Since the foregoing Capt. Murray has come from Pisiquid with upwards of 1,000 people in four vessels. \* \* \*"

"Capt. Murray has shipt from Pisiquid his whole and are upwards of 1,000."

It must suffice for the purpose of this brief retrospect to state that large numbers of the Acadians in the district of Pisiquid escaped to the woods and joined their allies, and in numerous instances family connections, the Indians, taking with them many cattle. Each year their strength was increased by accessions from those who stealthily returned from the New England or southern provinces, or by refugees who had fled to the woods in the devastated region about Grand Pre, the rivers Canard and Habitant.

All attempts at new settlements were thus frustrated for several years, and a considerable force was constantly maintained at Fort Edward. Several skirmishes and even engagements took place in the Pisiquid district, particularly about the Forks, where the refugee Acadians concealed their cattle in the hilly and thickly wooded country.

This unsettled state of the Pisiquid district will account for the reason why the first settlers in Falmouth and Newport were protected by forts and soldiers, of which brief notices are given in the "Proprietor's" records hereafter noticed; and why so little is recorded of the occupation of the fertile country about Windsor from 1755 to 1760, a period of four years.

In order to present as complete an outline of the history of the district of Pisiquid as is at present convenient it will be necessary to mention something about the garrison at Fort Edward from 1750 to 1765.

The duties of the troops from the close of 1755 to 1765 were arduous and painful. The Acadians and the Indians appear to have been hunted down as a necessary, though distressing, precautionary measure. Those of the Acadians who were not killed were kept as prisoners when taken, many of them voluntarily surrendering in order to escape starvation. A table of the prisoners from 1761 to 1764 has already been given. It is interesting to inquire how they were employed and why they were held in forced subjection for so many years, and what was done in the district during the four years between the date of the expulsion in 1755 and the date of the first arrival of settlers from Rhode Island in 1760. The limits assigned to these notes will only permit of a passing glance being thrown on events of considerable local interest, but that glance ought to create a wish to learn something more of transactions which have, in fact, converted the district of Pisiquid into historic ground.

#### TROOPS AT FORT EDWARD AND OUTLYING FORTS AND BLOCKHOUSES FROM 1750 TO 1762.

In 1750 Major Lawrence built Fort Edward at Pisiquid. On his journey to Mines, where a rendezvous of troops took place in that year, he had under his command 165 regulars and about 200 rangers. Fort Edward was built after his return from Chignecto, and there can be little doubt that both the regulars and the rangers assisted in its construction. The following list comprises the names of most of the officers in command at Fort Edward from 1750 to 1762.

Any notice of the skirmishes which took place between the Acadians and the garrison after 1755 would be out of place here, although the accounts handed down of the expedition in boats up the Avon to the Forks, and the surprise of the refugee Acadians at the Forks, together with the incidents connected with the return of the expedition through Breau village, would greatly enliven a somewhat dreary and melancholy subject.

## COMMANDANTS AT FORT EDWARD.

1750—Capt. Gorham.

1751—Capt. St. Loe, (Regulars); Capt. Sutherland, (Warburton's Regiment.)

1752—

1753—Capt. Hale, relieved by Capt. Floyer, Nov. 1.

1754—Capt. Floyer, Capt. Cox, formerly commandant of *Vieux Logis* at Mines, recommended to be abandoned by Lawrence; Capt. Murray.

1755—Capt. Murray, Capt. Cox, and on the 5th December, 1755, they were reinforced by Capt. Lampson's and Capt. Cobb's companies of the first battalion of Governor Shirley's Massachusetts regiment.

1756—Capt. Cox, Capt. Lampson, Capt. Cobb.

1757—Colonel Kennedy, part of Colonel Kennedy's regiment, under Lord London, (Aug., 1757.)

1758—(New England Rangers?), Capt. Fletcher.

1759—Capt. Fletcher of Col. Frye's Massachusetts regiment.

1759—Capt. Gay of Col. John Thomas' Massachusetts regiment.

1759—Col. Nathan Thwing, May 14, 1760, to Jan. 10, 1761.

1760—Capt. Gay of Col. Nathan Thwing's Massachusetts regiment.

1761—

1762—Garrison of Fort Edward composed of the militia of Kings county, all troops being concentrated at Halifax, with the exception of 100 men at St. John's river, Annapolis and Cumberland. The French took possession of St. John's, Newfoundland, this year, and caused great apprehension at Halifax

Capt. Matthew Floyer was collector of quit rents from the Acadians in 1754-55. He was in command at the "Fort au Vieux Logis" at Mines in 1750. His name appears in the record embodied in the "Brown collection." The Acadian villages round about Fort Edward, from the St. Croix to the Forks of the Pisiquid are enumerated in these papers, viz: The villages Landry, Trahan, Breaux, Babin, Foret, St. Croix and Rivet.

Surgeon John Thomas records in his dairy (see Vol. 1, N. S. H. S. collections) that on the 4th Dec, 1755, (13 Dec, new style) the New England troops, under Major Prible, of Lieut.-Col. Winslow's regiment, landed at Fort Edward from Cumberland and marched to a village a mile from the fort. This village was probably Landryville, a little beyond the old parish burying ground, where the cellars of French houses are found. The troops "lodged at ye village last night; Major Prible marched about 2 o'clock p. m. Leaving Capt. Lampson's and Capt. Cobb's companies at Fort Edward, we marched about 8 miles to a village called 'Ye 5 Houses,' where we arrived about 7 o'clock in ye evening." The village "Ye 5 Houses" was probably on the St. Croix, where five years before, or in 1750, Capt. John Gorham had a skirmish with the Indians and was wounded.

1756 was the year of the proclamation by Governor Lawrence, offering 30 pounds for every male Indian prisoner above the age of 16 years brought in alive; for a scalp of such male Indian 25 pounds, and 25 pounds for every Indian woman or child brought in alive. "Such rewards to be paid by the officer commanding at any of his majesty's forts in this province, immediately on receiving the prisoners or scalps above mentioned."

*"Halifax. 14th May, 1756."*

1759-1760. I am much indebted to Mr. Ray Greene Huling, of New Bedford, Mass., for a very complete list of the officers and some of the privates of Col. Frye's Massachusetts regiment, and Col John Thomas' Massachusetts regiment (subsequently Col. Nathan Thwing's) both of which appear to have served in Nova Scotia during 1759-1760 and part of 1761. Many names in these regiments are identical with those of well known families in Nova Scotia.

The letter addressed by J. Laurent to Isaac Deschamps in 1759, referred to in No. V (page 17), mentions the names of several of the officers of these regiments. Mr. Huling gives the following dates, taken from the office of the secretary of the Commonwealth of Massachusetts, of the muster rolls for 1760:

Col. John Thomas—Jan. 1, 1760, to May 14th, 1760.

Col. Nathan Thwing—Lieut. colonel, Jan. 1, 1760, to May 14, 1760; colonel, May 14, 1760, to Jan. 10, 1761.

Among the captains were Capt. Jotham Gay.

Mr. Huling states that there is another muster roll in the Massachusetts records mentioning the same officer and nearly the same men as at Halifax from March 31, 1759, to Nov., 1759. Capt. Gay swore to the correctness of the pay roll before James Monk, J. P., on Feb. 28, 1760. (See Vol. 95, also 98.)

#### THE MILITIA AT FORT EDWARD IN 1762.

The entire population of the four townships—Horton, Cornwallis, Falmouth and Newport—in 1763 consisted of 367 families, composed of 1,936 persons. Notwithstanding this scattered and sparse population it was absolutely necessary to garrison Fort Edward in 1762 on account of the Indians and Acadians. The efforts to supply Fort Edward with a garrison during this year must have been attended with great difficulty, the settlers being so few in number, and many who arrived soon returned to their homes in New England, Rhode Island and New Jersey, in consequence of the fear of the Indians and wandering Acadians. This is noticed at a meeting of council held 26th July, 1762, at Halifax, in the strongest terms. It is stated in the minutes referred to, that it had been indispensably necessary for the safety and security of the settlers to send 130 Acadians from Kings county to Halifax under a guard of the militia of the county. Nearly all the able-bodied immigrants of the county must have been enrolled in order to form this guard and garrison the Forts and the Blockhouses in the Pisiquid district. At this period about a fourth part of the inhabitants of Halifax were called on for duty daily as militia. Martial Law was proclaimed in Halifax on the 13th July, 1762.



In the details left by Isaac Deschamps, the large proportion of Acadian children at Fort Edward in August, 1762, is remarkable. Let us connect the detached facts.

The number of Acadian men transported with militia guards from Kings county to Halifax in July 1762 is stated to have been 130. Isaac Deschamps returns the number of prisoners at Fort Edward on the following 9th of August, 1762, to be as subjoined :

Aug. 9. Men.....	21
Women.....	90
Children.....	202
	<hr/>
	313
Aug. 16. Add.....	7
	<hr/>
Total.....	320

This deportation of the men from Fort Edward and its vicinity to Halifax in 1762, nearly seven years after the expatriation movement in 1755, as a measure of "indispensable necessity," and the leaving of the 21 men, 90 women and 202 children there, would seem to indicate a deplorable state of affairs in the infancy of the settlement at Pisiquid, and a little more than six years *after* the enforced embarkment of more than 1,000 "in bulk" late in October, 1755. The proportion of children is startling, and suggests the inquiry, how they were nurtured in winter?

It is clear that the history of the deportation of the Acadians has not yet been either fully or truthfully described. It is a heartrending story when the details are gathered and fitted together.

The minute-of-council above quoted states that it had recently been discovered that "the said Acadians had collected and concealed in secret places in Kings county, in this province, a considerable quantity of ammunition for small arms." This shows the necessity which existed for ample precautions. But it should be borne in mind that in April, 1750, the deputies Baptiste Galerne and Jean Andre, appointed by the Acadians at Pisiquid to join with the deputies of Grand Pre and Canard, to petition the governor for permission to evacuate the province and carry off their effects, were refused by Cornwallis and told to sow their fields as usual. How much better it now appears at the first blush it would have been to have given them permission in 1750 to leave the province, than to be under the necessity of forcibly carrying them away five years afterwards. But then it may be stated they would have become potent allies of the French government, with whom we were liable to be at war, and being familiar with the country they might have occasioned irreparable damage. War was, in fact, publicly declared in Halifax against France on the 9th August, 1756.

#### THE NEW ENGLAND RANGERS.

The following notice of these troops is from the "History of the settlement of Halifax by T. B. Akins, Esq.—1839."

"During the Indian hostilities (1749-17—) opposition on the part of the colonists was altogether of a defensive nature. The regular troops, as well as the undisciplined militia, proving unfit for such warfare, it was found necessary to employ the

New England Rangers. These were private troops—volunteers from the interior of Massachusetts and New Hampshire, accustomed to Indian warfare. They ascended the rivers, penetrated into the heart of the province, and attacked the enemy in their strongholds. The Indians, finding they were opposed by men equally accustomed to the forest with themselves, soon found it their interest to make peace with the British. The Rangers passed through Piziquid in 1750. Captain Joseph Gorham was in command of the Rangers in 1752.

"In 1758 it was again found necessary to procure the services of 250 of these Rangers from New England by promises of high pay and other advantages. Long accustomed to the border war with the Indians and French of Canada, they had become well disciplined and accustomed to hardships and fatigue, and were perhaps at this time superior to all other provincial troops in America."

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## NO. X.

### THE FIRST SETTLERS AFTER THE EXPULSION OF THE ACADIANS.

It will be borne in mind, as stated in No. III, that in 1759 Mr. John Hicks and Mr. Amos Fuller, from Rhode Island, agreed to settle 50 families at Piziquid in 1759 and 50 more in 1760, on certain conditions which were granted by the government. Also, that in the last named year Fort Edward was garrisoned by 100 additional troops.

Early in June, 1760, (old style), the major portion of fifty families had arrived in West Falmouth, and it is now the time to glance at a very interesting record of the proceedings of these immigrants, or "proprietors," as they styled themselves.

The conditions, apart from a free grant of a township consisting of 100,000 acres, under which the new settlements were to be established, show in a striking manner the state of the country in 1759 and 1760.

The new settlers were to have "blockhouses" built for them by government and garrisoned for their defence. Fifty families were to have an allowance of corn at the rate of one bushel to each person per month, or an equivalent in other grain, for one year. They were also to be provided with arms and ammunition. The people, with their furniture, stock, etc., were to be transferred at the expense of the government. The new grant, dated June 11th, 1761, binds the grantees to do certain work on the land within a specified time, utterly impracticable under the condition of the country, and to plant within ten years from the date two acres of land with hemp, to be annually kept up. Under these conditions a number of selected emigrants left their homes in Connecticut, Rhode Island, etc., and came to West Falmouth, and others to the country about Grand Pre and elsewhere.

It will be observed from the following "Record of Proceedings" that all the

actions of those who emigrated to Falmouth were governed by a spirit of strict impartiality in their division of the spoils and property of the Acadians. Two or three names obtrude themselves in this record of casting lots for the houses, farms and dyked lands of some of the prisoners at Fort Edward, which should not be there. But the times were warlike and heartless, the age was an unscrupulous one, and forever in the front was unrolled the scroll bearing the legend—"To the victors belong the spoils."

That the division of the land included within the limits of West Falmouth was not made strictly in accordance with the original agreement with John Hicks and Amos Fuller would appear from the following unpublished letter addressed by the Hon. J. Belcher to Isaac Deschamps :

HALIFAX, 27th June, 1761.

SIR,—If any share in West Falmouth is ungranted you will please to reserve it till you have my further directions.

I shall be expecting your attendance at the general assembly with the other representatives of the King's county on Wednesday next, pursuant to the last proclamation.

I am, sir, your most obedient servant,

(Signed)

J. BELCHER.

ISAAC DESCHAMPS, Esq.

(MS. letter in possession of Mrs. Wiggins.)

At this period all communications had to be transmitted by courier, and the warrant for the construction of a road *fit for carriages* was issued by "Jonathan Belcher, Esquire, lieutenant-governor and commander-in-chief in and over his majesty's province of Nova Scotia or ACADIE" on the 27th September, 1762. The warrant was addressed to Isaac Deschamps and Henry Denny Denson, Esquires. The original is among the papers in possession of Mrs. Wiggins. There are very few existing documents of British origin at this period in which the name ACADIE is used.

#### THE PROCEEDINGS OF THE FALMOUTH SETTLERS.

Besides the local interest they possess, the records of the proceedings of the first settlers in Falmouth have a bearing upon the subsequent action of the inhabitants of the township of Windsor in relation to the old parish burying ground. The strong and determined character of the township council of Windsor with respect to their rights over the parish burying ground, their conflicts with the grand jurors of the county court sessions, their annual assessments for the proper preservation of the parish burying ground from desecration, were each and all the natural outcome of this independent action of their neighbours across the Avon in the management of their own affairs. The freedom of self-government, guided by example or propinquity, and continued for succeeding generations without much modifying influence from immigration, or rapid and continuous communication with the outer and perhaps more progressive world, exerted an influence which continues to the present day.

The actions of the Windsor township council of 1799 to 1840 in respect of the old burying ground have been noticed in the preceding number, and the effect of the municipal organization introduced into Falmouth on the 10th June, (old style), 1760, will be recognized in its effects.

The following extracts from the "Falmouth records" are for the most part transcribed *verbatim* from the original documents. Space does not permit further notice of these interesting papers. Their preservation is due to the solicitude and care continually shown by Dr. Akins in rescuing historical details from "time's effacing fingers," or it may be in some instances, want of appreciation, coupled with a too prevalent indifference to the teachings of the past.

#### THE FIRST MUNICIPAL MEETING AT FALMOUTH 10TH JUNE, 1760

"At a proprietors' meeting holden in Falmouth on the westerly side of Pisiquid river the 10th day of June, (old style), Anno Domini, 1760—for the regulating the affairs and settling the proprietors of said Falmouth in the most safe and easy manner for the inhabitants who are legally notified.

Chosen—Mr. Shubael Dimock, moderator of said meeting.

Chosen—Abner Hall, clerk for said proprietors.

Voted, that three committee men be chosen to manage the affairs for said proprietors.

Chosen—Wignul Cole—First committee man.

Chosen—Abner Hall—Second committee man

Chosen—David Randal—Third committee man.

Abner Hall—Proprietors' clerk."

#### THE APPORTIONMENT OF ACADIAN HOMES.

At the fourth meeting of the proprietors of Falmouth, held on the 23rd June, 1760, the following significant resolution was adopted:

"Voted that the buildings and all the boards and timber that is now in Falmouth on the west side of Pisiquid river suitable to be put into building, which is the just property of the proprietors, shall be numbered and prized as equally as possible by men who shall be appointed for that service."

At the next meeting on 10th July, 1760, the officers were appointed to "set off to every proprietor here present their equal proportion in the building, boards and timber according to their families."

These "buildings" were the homes of the dispossessed Acadians, some of whom were prisoners at Fort Edward, their families about the fort receiving rations from the government. A part only of the Acadian inhabitants of the Pisiquid district had been transported to the different colonial governments south of the Kennebec, or to Europe, or to the West India Islands, and this part, as Captain Murray records, "stowed in bulk"

The following vote on the 17th July, (26th new style), 1760, reveals a little of the condition of the settlement of Falmouth.

"Voted that Henry Denny Denson shall have a small house which has bin drawn, near the fort, (LAWRENCE) upon the town plot, upon his owne cost and charge. And the one half of said house to be appropriated to the use and benefit of the proprietors as long as it shall be needed for to store the provisions allowed to the proprietors by his MAJESTY!"

### THE DRAUGHTING FOR THE ACADIAN HOMES.

On July 17th, 1760, a division of the buildings, boards and timber of the Acadians was made to the proprietors by draughting according to the vote of the 10th July.

Appended are three of the twenty-eight awards, as an illustration of the simple method employed in settling this matter.

"To James Wilson and Joseph Northup the house No 13 and barn No. 8."

"To John Davison and Elizabeth Dewsey the house No 23, the house No. 28, the barn No. 29, and half the barn No. 16."

"To Enoch Hovey the boards round Henry Denny Denson's, Esq. potatoe yard and one  $\frac{1}{4}$  part of the barn No. 9."

### A COMMON, TOWN LOTS AND A BURYING GROUND VOTED.

On the 21st August, 200 acres of land were voted for a common.

At the same meeting 1,000 acres were voted to be laid out into town lots and divided among the proprietors. Also, "voted that the cleared upland be laid out next after the aforesaid 1,000 acres be lay'd out." "Voted that the salt marsh be lay'd out next after the cleared upland shall be lay'd out."

On the 11th Sept., 1760, it was voted that a piece of land on the common for a burying place be laid out.

### FORT LAWRENCE.

We gather the name of the FORT in West Falmouth from the following resolution, passed on the 13th Oct., 1760, (22nd Oct., new style), "Voted that this present meeting be adjourned to Saturday, the 18th day of this instant, October, (27th new style), then to be held at FORT LAWRENCE, there to proceed to draw for the six acre lots and also to transact any other affairs of the township that may occur, and hereafter to be continued every second Monday as usual.

### THE SOLDIERS.

The following is a provision for the soldiers, Nov. 10th, 1760: "Voted that Mr. John Hicks take the house that William Wood lived in by James Wilson's and fit the said house for the soldiers to live in while we need them in the village, and when we have no need of said house for the soldiers, that the said house is to be said John Hick's owne property."

"Voted that a store house be fitted in the fort and that David Randal fit the house at the expense of those that draw provisions out of the storea."

We have already seen from Henry Alline's auto-biography why soldiers and a fort were required in Falmouth in 1760, and also why block houses were constructed on the river and at the Forks, and with these conditions in view we may continue to examine the peaceful acts of the Falmouth "proprietors."

The names of those who drew the house lots, the six acre lots and the farm lots, are all duly recorded in the minutes of meetings, and provision was made for those who drew poor lots and condemned lots. All transactions appear to have been governed by impartiality.

On the 21st July, 1761, at a meeting of the proprietors it was voted to lay out the dyke land according to each proprietor's share. On the 19th August, 1761, the proprietors voted "to procure and purchase the acts and laws of the province." This vote was taken more than a year after they had "come into possession."

That proper efforts were made to do all things in order according to the privileges granted them, the following resolution would seem to indicate. It is transcribed *verbatim et literatim*. The full record of the whole proceedings at this meeting is given.

#### EXTRACT FROM MINUTES OF THE FALMOUTH PROPRIETORS.

"At a proprietors' meeting legally warned March ye 23rd, 1762:

"Chosen, Mr. Shubael Dimock, moderator.

"Chosen, Mr. Alexander McCulloch to represent the proprietors of the township of Falmouth, to receive of Colonel Henry Denny Denson, the present grant of our township and exchange said grant for a new grant, and also to apply to the governor, lieut.-governor or commander-in-chief of the province for a confirmation of the doings of the present meetings."

"Voted that the gore and angle lots, and also the front lots in the Village Force that have not their hundred acres lots immediately adjoining their front lots, to have one hundred acres division laid out adjoining or as conveniently adjoining their first hundred acres as can be laid out, mountainous and broken lands excepted.

"Voted that the condemned lots be laid out to the back tier of farm lots, or unto such of them as by a committee shall be judged reasonable to lay out condemned lots unto, as part of their second hundred acre division.

"Voted that Mr. William Allen's lot be accounted as a lot to be helped out of the condemned lots.

"Voted that John Hicks, Ichabod Stoddard and Abner Hall, represent the proprietors in giving Mr. Alexander McCulloch instructions concerning what he was chosen for at this meeting.

Signed, "Abner Hall, proprietor's clerk."

#### THE MINISTER'S, SCHOOL AND CHURCH OF ENGLAND LOTS.

Among the transactions recorded in these Falmouth records few are so interesting as the "draughting for lots." The following apportionment shows that due and impartial attention was given both to religion and education. Yet it seems strange that it could be so, in full view of the slopes of Fort Edward and the Acadian prisoners there:

## SIX ACRE LOTS .....Oct 18th, 1760.

Meeting lot.....No. 12.....Division letter A.  
 School lot ..... " 15..... " " A.  
 Church of England.... " 9..... " " C.

## FARM LOTS.....Nov. 15th, 1760.

Meeting minister's lot.....No. 20.  
 School lot.....No. 5, at Forks of River.  
 Church of England lot.....No. 40.

## DYKE LOTS.

Meeting minister, lot No. 3—The town dyke, letter C.  
 School lot, No. 7—South Branch at Forks.  
 Church of England, No. 26—The Great Marsh, letter E.

It appears from this record that proper provision was made on the west side of the Avon river for education and religion during the autumn of 1760, while on the east side, and not much more than a mile from the spot where these very laudable provisions were established, there languished, a year later, according to the papers left by Isaac Deschamps, more French prisoners at Fort Edward than the whole population of west Falmouth. The thoughts naturally force themselves to the front concerning the doings of these French prisoners, how they were supported, how they spent the time, and what relation they bore, if any, to the "proprietors" in Falmouth.

It must not be forgotten that during the year 1759, the year preceding the first settlement of Falmouth, a storm of very unusual character broke down the dykes and submerged the whole of the valuable dyked lands which had contributed to make the district of Pisiquid a populous Acadian colony, with numerous scattered villages many years prior to 1760.

The immigrants from Rhode Island, Connecticut, and a few from New Jersey came to Falmouth when the dykes were broken and many thousand acres overflowed by the high spring tides. On the 10th Dec., 1759, Governor Lawrence wrote to the board of trade that the marsh lands on the Bay of Fundy were all overflowed as the result of this great storm on the night of the 3rd and 4th Nov., 1759.

The "Falmouth proprietors" migrated to a country, which, about six months before their arrival, had possessed a great extent of available land of unsurpassed fertility, and in one night prior to their coming was rendered comparatively useless until extensive and difficult works had been successfully carried on to completion in order to repair the damages done by the storm.

The total population of the township of West Falmouth in 1763 did not amount to more than 73 families, consisting of 356 persons, so that there were actually MORE FRENCH ACADIAN PRISONERS AT FORT EDWARD on the opposite side of the river in 1763 than there were immigrant settlers in West Falmouth. Labor, therefore, was difficult to be obtained in repairing the dykes. The number of oxen in Falmouth in 1763 was 233, and of horses only 126, most of these being required for farming

purposes. It was very important for the welfare of the new settlement that the dykes should be speedily repaired, and the Acadians were accustomed to the work, which had been initiated and carried on by them for more than one generation.

It seems reasonable that the Acadian prisoners should be employed and earn a part at least of the cost of their maintenance, if proper grounds existed for their retention as prisoners. They were, in fact, employed as **LABOURERS**, although receiving rations from the home government and treated as prisoners, their houses and farms being appropriated by others.

The municipal council of Falmouth early took advantage of the presence of the Acadian prisoners, which they found incarcerated in and about Fort Edward on their arrival in this province, and gave them employment as "**LABOURERS**." The records of Falmouth contain resolutions relating to the repairing of the dykes and the employment of "**labourers**" for that purpose, but the records do not say that the Acadian prisoners were treated as "**labourers**," in any other sense than implied by the term, or that the Acadians were so employed by the immigrants. This information is gathered from another document, showing that the Acadians were so employed, not merely in Falmouth, but also in Pisiquid, or rather East Falmouth, or Windsor township, Horton and Cornwallis, and chiefly for the purpose of repairing the dykes. This document is signed by Isaac Deschamps, Moses Delesderniers and many others.

The following resolution of the Falmouth "**Proprietors**" distinctly displays the part they took in the employment of a species of "*forced labour*." Can any other term be, with propriety, used in this relation? The resolution is given *verbatim*.

The pay for "**labor**" under the circumstances appears to be reasonable, but small when the high price of provisions is considered. The hire of oxen and carts stand out in marked disproportion to the cost of "**labor**."

#### THE RESOLUTION RESPECTING "**LABOURERS**."

"At a meeting of the proprietors of the Great Marsh, held in Falmouth, September the 9th, 1762, said proprietors legally notified—was voted the following particulars:

"Was chosen, Shubael Dimock, moderator.

"It was agreed and voted by said proprietors to mend and repair the dykes round the Great Marsh immediately this fall.

"Voted, to mend and repair said dykes in common amongst the proprietors of said Great Marsh.

"Voted, to begin to repair and mend said dykes the 27th day of this instant September.

"Voted, to choose three men to oversee and direct the **LABOURERS** in mending and repairing said dykes.

"Chosen, Shubael Dimock, first overseer.

"Chosen, William Shey, second overseer.

"Chosen, Abner Hall, third overseer.

"Agreed and voted that the price of **LABOR** done on the dykes shall be four shillings per day, find their own provisions.



"Voted, that the price of a yoke of oxen per day in said labor shall be two shillings.

"Voted, that the price of a cart per day be sixpence.

"ABNER HALL, Clerk."

It will be seen on perusal of the foregoing resolution that there is nothing to show that the "labourers" were Acadian French prisoners. This inference is drawn from other documents quite independent of the records of the West Falmouth Proprietors. It will be gathered from these documents that the Acadian French, while being retained and rationed as prisoners, were actually employed as labourers, and were much sought after for that purpose.

In the British museum, among the papers of the "Brown collection," there is a petition of the inhabitants of Kings county, drawn up in the handwriting of Isaac Deschamps, concerning the Acadians. It bears date 1765. Taken in connection with the tabulated list of prisoners at Fort Edward, and the rations given to them by the government, the petition is susceptible of a remarkable interpretation. There is nothing to show that the petition was granted further than a remark in a paper by Moses Delesderniers drawn up for Dr. Brown, and dated 1791. The remark is as follows: "Those who (the Acadians) still remained in these parts continued to draw rations till about the year 1766, (which was about 3 years after the peace took place), to the amount of 1,600, including imposters, &c." Mr. Delesderniers continues: "At length a scrutiny was ordered, and they could produce only 1,200 Acadians on parade, when the commanding officer demanding of their agents an account of the 400 which were wanting, the reply was, 'They died last night.'"

This is Moses Delesderniers' account in 1791, but attention is called to the peculiar wording of the following petition, signed by Moses Delesderniers, together with Isaac Deschamps, as representatives of the township of Windsor in 1765. The use in this petition of the phrase, "French Acadians stationed in this country," is scarcely applicable to the condition of the people who were treated as "prisoners" and received rations from the government. The word "labourer" under these conditions is likewise liable to misinterpretation. The petition, read by itself, conveys a very different idea of the position of the Acadians in the vicinity of Windsor from the conceptions suggested by the records of the meeting of council at Halifax on the 26th July, 1762, and the monthly returns of Isaac Deschamps of rations issued to the prisoners at Fort Edward during 1760 to 1764.

The wording of this petition is remarkably cautious, and, if read and considered apart from other evidence, it is liable to be misleading. As a matter of local history, it is interesting to know that the extensive area of dyked land in the township of Windsor was restored to its original value after the storm of November, 1759, by the labor of the French Acadian prisoners held in subjection at Fort Edward during so many years. From the wording of the petition a similar conclusion applies to a large extent to Falmouth, Horton, Cornwallis and Newport townships.

#### THE PETITION.

"To his excellency Montague Wilmot, Esq., captain-general and governor in chief in and

over his majesty's province of Nova Scotia and its dependencies, colonel in his majesty's service and commanding the troops in said province."

"The memorial of the inhabitants of Kings county humbly sheweth :

"That the French Acadians who have hitherto been STATIONED in this county have been of great use as LABOURERS in assisting the carrying on our business in agriculture and improvements in general, but particularly in the repairing and making dykes, a work which they are accustomed to and experienced in, and we feel that without their further assistance many of us cannot continue our improvements, nor plough nor sow our lands, nor finish the dyking still required to secure our lands from salt water, and being convinced from experience that unless these dyke lands are enclosed we cannot with certainty raise bread for our subsistence.

"Your memorialists therefore humbly pray your excellency will be pleased to take this matter of so much consequence to us into consideration to permit the Acadians to remain with us the ensuing summer, as hitherto, which enables them to labor at much lower wages than if obliged to purchase provisions, especially at the high price they now bear in the county, and which will tend greatly to the encouragement and success of these infant settlements.

"And your memorialists as in duty bound will ever pray, etc."

*(Dated in the Nova Scotia Transcript of the "Brown collection" 1765.)*

This extraordinary document is signed on behalf of the inhabitants of Windsor by Ia. Deschamps and Moses Delesderniers. Also on behalf of the inhabitants of Cornwallis by five citizens. of Horton by five, of Falmouth by three, of Newport by three, and in behalf of King's county by W. Tonge.

This petition should not only be read in connection with the record of a meeting of the Falmouth proprietors held on 9th Sept., 1762, and the wages granted by the proprietors to "Labourers," but it should be studied in relation to the wording of a despatch from Governor Wilmot to Lord Halifax, dated 22nd March, 1764, in which the following description of the Acadians is given. (Nova Scotia documents, p. 844.)

"The number of these people is very considerable as your lordships will observe from the enclosed return, which shows the different parts of the province in which they are at this time. The chief means of their support is from provisions they receive on the military list in proportion to their age and number in each family ; and they supply themselves with clothing by the wages they get for their work ; but they are far from being an industrious or laborious people. *The price they demand for their labour is high, and in the work of a day they fall short of the settlers, even when they exert themselves ; so that few persons can afford to employ them.*"

It is difficult to explain the apparent inconsistency between this statement and the urgent reasons assigned in the foregoing petition from the townships in the district then known by the name of King's county, which included the present Hants county.

One is disposed to ask how people deriving "the chief means of their support from provisions they receive on the military list" can "*demand*" high wages ; also that if "*few persons can afford to employ them,*" how is it that the scattered people of King's county find the work of these same Acadians essential to their welfare and progress, according to Isaac Deschamps, Moses Delesderniers, Winckworth Tonge and many others.

## DOINGS ON THE WINDSOR SIDE OF THE AVON.

In section No. VI., (page 22) under the heading "Appropriation of the country about Windsor" a slight sketch is given of the absorption of about 3,400 acres of the finest land west of the road leading from Fort Edward to Halifax, by seven gentlemen whose names are given. The date of the parchment plan on which this division of the land is recorded is supposed to be 1759.

By a mis-print, Jonathan Belcher, Esq., is stated to have secured the lot next to Fort Edward, and west of the road to Halifax. This was not the case; Joseph Gerrish was the fortunate member of the council. Joseph Gerrish was naval store-keeper at Halifax, and was appointed a councillor in 1759, but he was suspended from his seat in the council in 1763.

Jonathan Belcher was second son of Governor Belcher, of Massachusetts. He was appointed chief justice of Nova Scotia in 1754. (See Nova Scotia documents, page 315.)

The country east of the road to Halifax fell into other hands. Among these were Moses Delesderniers, who, in November, 1757, received a warrant entitling him to re-occupy premises formerly held by him, and to take possession of certain lands about Fort Edward.

In 1759, (September 1st), an extensive area east of the road to Halifax was divided into six parts and granted to Joshua Mauger, Michael Francklin, Isaac Deschamps, Charles Proctor, William Saul, Moses Delesderniers and Gideon Delesderniers. It was bounded by the St. Croix on the east, the road to Halifax on the west and south, and the Pisiquid on the north, certain reservations about Fort Edward being made for the use of the government. Moses and Gideon Delesderniers received one-sixth of this area between them. Other extensive grants outside of these limits were confirmed during the same year to individuals whose names it is needless to mention.

This part of the country was known locally under the name of "East Falmouth" until the township of Windsor was set apart on the 24th December, 1764. On the 16th June, 1760, Governor Lawrence appointed Isaac Deschamps truckmaster at "Fort Edward and for Kings county," "for carrying on commerce in behalf of the government of this province with the Indians." Moses Delesderniers had been appointed to a like office at Pisiquid in April of the same year.

On the 19th July, 1761, Col. William Foster, commander-in-chief for the time being of his majesty's forces in Nova Scotia, issued a warrant addressed to Isaac Deschamps, Abel Michener and Joseph Wilson, requesting them to make a careful and exact survey of certain damaged provisions belonging to the 40th regiment and sent from Annapolis to Fort Edward, which provisions were alleged to be unfit for the troops at Pisiquid. (MS. warrant in possession of Mrs. Wiggins.) The name of "Joseph Wilson" is found in the West Falmouth records of this year (1761) and in the original grant, therefore the inference is reasonable that the commander-in-chief appointed three residents of east and west Falmouth to examine the provisions

furnished the soldiers in Fort Edward and Fort Lawrence, on either side of the Avon river, and nearly opposite to one another.

With this incomplete outline of events and proceedings during the infancy of the settlements at and about Windsor, the retrospect, in its present form, must now be, regretfully, brought to a close. Its further continuance would trespass far beyond the proper subject of these notes.

## NO. XI.

### THE BAPTIST CHURCH.

According to the Rev I. E. Bill, in his "Fifty years with the Baptist ministers and churches of the Maritime Provinces," the rite of baptism was administered to Daniel Dimock in Newport by Mr. John Sutton in the year 1763. Daniel Dimock was the eldest son of Shubael Dimock, frequently moderator of the Falmouth proprietors' council. Mr. Sutton was a Baptist preacher from New Jersey, who visited Newport in 1763.

Dr. Bill inadvertently repeats the mistake so generally prevalent with regard to the origin of the name "Newport." He states, according to information given him, that it received its name from "Newport" in Rhode Island. The matter seems trifling, but it is always interesting to know the origin of names. The following unpublished letter, kindly supplied by Dr. Akins, ascribes a very different origin to Newport. The letter is addressed to Isaac Deschamps in Pisiquid.

HALIFAX, March 31, 1761.

SIR,—Capt. Maloney, upon the application of the inhabitants of Horton and Cornwallis, is to return to New London to take in provisions, but half his lading; he is then to proceed to Newport to take provisions for East and West Falmouth; he has also orders to take Dr. Ellis and his family and effects and one Mr. Mather if they are ready.

The inhabitants of East Falmouth have petitioned to be set off as a distinct township, and it has been mentioned in council, but nothing in conclusion done.

There is an objection because of the fewness of proprietors, but if they will consent to have an addition of 20 rights, a sufficient quantity of land being added for that end, I believe they may obtain it.

I have proposed to have it named NEWPORT, from my Lord Newport, a friend of Mr. Belcher's, and which I believe will be agreeable to the people if they think it will be of advantage to them.

I think the addition of 20 shares will be no disadvantage, as they have land equivalent. You can inform yourself of their opinion on this head.

I am obliged to you for the assistance you gave my son among the inhabitants.

It will not be long before you will be here, and then I will fully inform you of the other affairs, till when, I am, in haste,

Your most obedient servant,

(Signed)

C. MORRIS.

Endorsed—Rec. 5th April; Ans. 14th do.

In 1763, two years after the date of this letter, the township of Newport had 47 families, consisting of 245 persons, chiefly settled at and near Newport Landing, just below the junction of the St. Croix with the Avon.

Although a beginning was made at Newport in 1763, yet no Baptist church was established there until 1799, that of Horton, at Wolfville, having been organized in 1778.

#### WINDSOR BAPTIST CHURCH.

The Windsor Baptist church was organized at Wentworth by the Rev. J. Nutter in 1819. Services were held that winter in the room of a house still standing on Gerrish street.

It is right here to mention that at the tenth session of the Central Association, held at Windsor in 1860, the Rev. Dr. Cramp, the moderator, introduced a resolution in which it was stated that ONE HUNDRED YEARS had elapsed (1760) since the introduction of Baptist principles into Nova Scotia, and that now (1860) the Baptist churches of the province numbered upwards of 13,000 members.

The first Baptist church organized at Wolfville on the 29th October, 1778, is in the 110th year of its existence at the present time. The first house of worship was erected in Windsor in 1820, on Stannus street. It has since been converted into a dwelling house.

The present edifice was erected in 1857. and was opened for service in 1858 by the Rev. D. M. Welton, then pastor, and now Dr. Welton, professor in McMaster's hall, Toronto.

The cost of the Windsor edifice was \$8,000 in the first instance, but in 1887 an addition was made to the length and other improvements added at a cost of \$3,000. In the same year a very commodious vestry for Sunday school purposes was built, also at a cost of \$3,000, making a total expenditure in buildings of fourteen thousand dollars.

These buildings are situated on King's street, on the south side and at the foot of the hill on which Fort Edward stood. They face "the park," an area which is gradually being transformed into a public ornamental recreation ground. Fort Edward hill was formerly an island, the tidal waters during high springs passing round the hill at the flood and the ebb, and draining the area, now "the park," by means of "Cunnabel's Creek." This creek is of local historic importance. At the present day it can scarcely be recognized, having been covered and in great part hidden from view. During the latter half of the past century it was a source of continued trouble to the people of the township, and gave rise to numerous presentments from the grand jury; also to disputes and rancorous feelings, which in October, 1787, received a stern quietus from the judges of the court of Queen's bench.

It is worth while noticing this incident, because it displays the extraordinary character of the first settlers of Windsor, and particularly the views they entertained of self-government. It may be stated that "Cunnabel's Creek" derives its name from "Preserved Cunnabel," one of the first settlers in Windsor.

### THE GRAND JURY ON CUNNABEL'S CREEK IN 1787.

On the 30th October, 1787, the grand jury of the county made a presentment which got them into serious trouble. These gentlemen, possibly influenced by the independent action of the "Falmouth proprietors" in regulating their own affairs on the other side of the Avon, thought fit to question, in very strong terms, "the amercement of the county in £60, for building a bridge over Cunnabel's Creek in Windsor" by the judges of the supreme court. They gave numerous reasons why the supreme court had acted illegally, and concluded with the following stupendous indictment: "The judges, notwithstanding, did amerce the county in £60, which we conceive to be an infringement of the people's civil liberty, being contrary to the MAGNA CHARTER, contrary to the civil law of England, contrary to many of the British statutes, and agreeable to not one of them. Therefore resolved, that the township of Windsor ought of right to make and mend their own highways and bridges, and that presentment be made accordingly."

When the judges met at Windsor on the 3rd June, 1788, at the annual court of assize and general jail delivery, the court took the matter in hand. The grand jury were informed that their conduct was "turbulent and audacious" that their petition for leave to show cause by their counsel in the House of Assembly was presumptuous, and they were dismissed.

At the close of the sittings of the court the foreman, Mr. Hector McLean, begged to be heard in defence, but the court declined the infliction. Next year the grand jury "*found nothing to present*" at the court of assize.

### ORIGINAL MEMBERS IN WINDSOR.

The original members of the Baptist church in Windsor numbered 13 only in the year 1819. Up to the year 1889, a period of 70 years, 580 members have been baptized, an average of 8.3 a year.

The names of the 13 original members are as subjoined :

Samuel Elder,	Grace Davidson,
Allen Young,	Rebecca Fuller,
Enoch Ella,	Mary Hamilton,
Josiah Fuller,	Jane Fox,
John Fox,	Ann Young,
James Dowden,	Susan Reid,
Prudence Burgess,	

The present membership is 372, and there have been about 800 persons connected with this church since its organization.

These figures do not properly represent the numerical strength of the Baptist church in Windsor during the 70 years covered by its existence. To them must be added the off-shoots, the most important of which took place in 1829. On Dec. 19 of that year twenty-one members had their names taken off the books in order to organize a Baptist church in Falmouth.

In the statistics of the churches in the N. S. Central Baptist Association for the year ending May 31, 1888, the property in Windsor is returned as given below :

Number of houses of worship.....	3
Value of houses of worship.....	\$13,000
Number of sittings.....	1,100
Value of parsonage.....	\$1,500
Money raised for local purposes.....	\$3,000

#### STRENGTH OF THE BAPTIST DENOMINATION IN WINDSOR.

The census returns for 1871 and 1881 give the numbers of the Baptist population in Windsor as slightly exceeding those of any other denomination. The relation between membership and population appears to be defined in the following table :

Year.	Membership.	Baptist Population.
1871.....	200	632
1880.....	337	679
1889.....	372	740 (estimated.)

#### THE NUMBER OF BAPTIST BURIALS.

It is difficult to ascertain the number of Baptist burials which have taken place in the old burying ground from 1819 to 1874, the year of the opening of the cemetery. The resolution of the town council referred to in No. VIII, and dated 5th April, 1824, William Fraser being in the chair, is at least a guide. This resolution, framed and adopted by the town council five years after the organization of the first Baptist church in Windsor, orders the representative committee "to collect by subscriptions from their several congregations such sums of money as may be sufficient to erect a decent fence around the burial ground." It established the principle that the congregations of the different denominational churches should contribute their share in putting and keeping the common burying ground in proper order. Two years later the Right Rev John Inglis, bishop of Nova Scotia, writes to the "Society for the Propagation of the Gospel in Foreign Parts," informing them that on Sunday, Nov. 5th, 1826, Christ church and the burial ground were consecrated, adding his testimony that "the church is commodious, and in excellent order, *surrounded by the neatest churchyard in the province.*"

The bishop further states that "Windsor is beautifully situated, and would attract attention in the richest parts of England. It (the township) contains seventy-eight square miles, and about 2,000 inhabitants. It has one Presbyterian meeting house, occasionally used, one Baptist, one Methodist, and the shell of a large Roman Catholic chapel, whose resident congregation is very small, and has only occasional visits from a priest."

It has been the custom, I am informed, of the authorities of the Baptist church to register deaths but not burials, and the earlier records of deaths are not available. Therefore, judging from population only, the number of Baptist burials in the old burying ground between 1819 and 1874, a period of 55 years, does not exceed 660, or at the rate of 12 per annum for the entire township. If one-half this ratio be

added for the forty-eight years between 1771 and 1819, an addition of 288 burials must be made to 660, making a total of 948 burials in a period of 103 years. This estimate is approximate only, for we find that in 1827 the numbers of the members of the Church of England exceeded those of the Baptists by 203 in Hants county, whereas in 1881 the Baptists exceeded the Anglicans by 76. In the town of Windsor the Baptists exceeded the Anglicans in 1871 by 42, and in 1881 by 11 members

#### THE PASTORS OF THE BAPTIST CHURCH AT WINDSOR.

The Reverend David Nutter, 1819.

" " Richard McLearn, 1829.

" " S. T. Rand, 1842. Subsequently missionary to the Mic-Mac Indians.

The Reverend John Miller, 1846.

" " William Hall, 1850. (Windsor embraced 43 members of the Baptist church in 1851.)

The Reverend William Burton, 1854.

" " D. M. Welton, 1857. Now professor in McMaster's hall, Toronto.

" " J. W. Bancroft, 1875.

" " E. W. Kelly, 1876. Now missionary in Burmah.

" " E. M. Kierstead, 1877. Now professor in Acadia college.

" " H. Foshay, 1883, the present pastor.

#### THE ANNUAL CONVENTION.

The 28th annual meeting of the convention for the maritime provinces was held at Windsor on the 23rd, 25th and 26th August, 1873. At this convention the question of further missions to Burmah, a country which has suddenly and very recently acquired great prominence and importance, was discussed. There were present at this convention the seven missionaries elect who had just been chosen to establish an independent mission in India under the control of the churches of the convention.

#### A NOTABLE INCIDENT IN CONNECTION WITH THE BAPTISTS.

About the time of the organization of the Baptist church in Windsor (1819) circumstances occurred in the Anglican church which had a very marked effect on the progress and relations of each in Nova Scotia. As the proper object of this notice is to state facts as represented by either side, without bias or any shade of coloring, the following brief synopsis of these events is presented in accordance with the views of those who have described them.

In the "History of St. Paul's church," Halifax, by the Rev. George W. Hill, D. C. L., published in the third volume of the "Collections of the Nova Scotia Historical Society," attention is called to the serious inconvenience resulting to the Anglican church and to King's college, Windsor, from the absence of the bishop of the diocese from Nova Scotia for the long period of seven years.

Dr. Hill says: "There could be no confirmations and no ordinations. And



so year after year passed without the admission, in accordance with the order and discipline of the Church of England, of those who were desirous of becoming members of the church." \* \* \* \* \*

"As to ordinations of young men anxious to enter the ministry of the church, nothing could have been more awkward or injurious. Some candidates were compelled to go to the lower province of Canada and be ordained by the bishop of Quebec, and others were obliged to cross the Atlantic and seek admission to holy orders in England. To most, if not all of these, the expense, trouble and anxiety were no mean affair." \* \* \* \* \*

The absence of the bishop had a very injurious effect upon King's college, not only because during a period of seven years, or from 1817 to 1824, no divinity student could be ordained in Nova Scotia, and as a consequence the Anglican church was deprived of one of its most important privileges and aids. The failure of efforts to repeal obnoxious and harrassing statutes which interfered with the usefulness of the university, also impaired the progress of the church.

Legal difficulties appear to have stood in the way of the resignation of Dr. Stanser, who was appointed bishop in 1816. When, however, his resignation was accepted, another and far more important difficulty rose to the front.

The crown held, at that time, that whenever a rector was appointed to a see, the rectorship vacated by him reverted to the crown, and could only be filled by an appointment from the sovereign.

Dr. Inglis was rector of St. Paul's, Halifax, in 1824, and on the resignation of Dr. Stanser he was appointed by the crown to the see of Nova Scotia, and the Rev. Robert Willis, of Trinity church, St. John, N. B., was named by the crown as successor to Dr. Inglis.

The parishioners of St. Paul's had hoped that the curate, the Rev. Thomas J. Twining, would have been appointed rector. From this period, April, 1824, arose a series of complications and troubles which were glossed over and legally settled in 1826, but not without leaving serious immediate results, and a lasting influence on the Church of England in Nova Scotia, with a most important gain to the Baptist denomination. The parishioners of St. Paul's made every effort in their power to defend what they considered their infringed rights. Dr. Hill says: "They were unsuccessful, as the sequel will show; but the most serious results followed, in so far as the Church of England in Halifax, and we may add in Nova Scotia, was concerned, inasmuch as out of this unhappy dispute arose the organization of another religious body, which eventually developed into the Granville street Baptist church."

Dr. Hill concludes his interesting and voluminous paper in the following words:

"The vexed question of the right of presentation to the vacant rectorship was, as we learn from these records, finally, though not amicably, settled. Not only had much ill-feeling been engendered, but a disruption of a most serious nature ensued, and the parish of St. Paul was, for a time, a mere wreck of its former self. Many of its members forsook the old building in which they had worshipped for years,

and united with the congregation of St. George's, which was almost immediately constituted into a parish; and a large number—among them some of the most prominent and influential men of the day—not only abandoned the old building, but severed themselves altogether from the Church of England and joined the Baptist denomination, eventually meeting for worship in the stone building erected on Granville street, chiefly through the exertions of the disaffected parishioners, but with an entirely different object in view, namely, that of a chapel of ease in which they could be ministered to by the clergyman who had their confidence and good will. He (Rev. Mr. Twining) declined accepting the position, and the chapel became by purchase the place of worship for the body with which they had united."

The Rev. Dr. Bill (*History of the Baptists*) adverts to this epoch in the following terms; surveying the incidents referred to from a different standpoint, and deducing conclusions which are open to serious objections as presented.

"But with 1828, there came light and aid from an unexpected quarter. There arose a class of men who had, as Episcopalians, been educated in King's college, Windsor, but who, by the grace of God, had been converted to the faith and practice of the new testament. These, with others educated elsewhere, had, in accordance with Baptist polity, organized a Baptist church in Halifax under circumstances of most peculiar interest. The sketch of the origin and history of the Granville street Baptist church, by the Rev. E. M. Saunders, A. M., furnishes the following information on this subject:—"

Dr. Bill then epitomizes the circumstances narrated by Dr. Saunders. These, as recorded, ascribe a somewhat different reason for the separation of Mr. Twining from St. Paul's, and enter more fully into the spiritual and ethical part of the matter than the legal portion, more especially adverted to by Dr. Hill in the papers published in the N. S. His Soc. collections.

Among several names given on page 59 of the "*History of the Baptists*," the following appear in the calendar of King's college:

E. A. Crawley—1816, 1820, B. A., 1823, M. A., 1888, D. C. L. hon.

J. Pryor—1820, 1824, B. A., 1831, M. A.

Richard McLearn—1838, 1843, B. A.

It would be quite out of place to discuss the further effect of the unfortunate dispute in St. Paul's parish 63 years ago, but that its influence was most marked, particularly in Halifax and at Windsor, there can be no question, and in it and kindred differences, may we not trace the origin of a most important and influential adjunct to the Baptist denomination, the initiation of Queen's college, out of which successfully emerged the university of Acadia college.

The views and arguments which may be advanced on either side are not suited for these notes, but the possible results of internal disagreement or denominational prejudices in public institutions when pressed to extremes, are strongly indicated in the incidents glanced at.

No better illustration could be afforded of this result than the particulars ad-

vanced by Dr. Bill, (p. III) When the Rev. E. A. Crawley as a representative Baptist applied for the classical professorship in Dalhousie college on the opening of that institution, his application was rejected, on the ground, as alleged by Dr. Bill, that "those in charge felt themselves bound, as they said, to connect the college exclusively with the Kirk of Scotland." Dr. Crawley seeing no opening for one general university for the province, resolved to call upon the Baptist people to erect a college on a free basis, but under their own control.

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## NO. XII.

### THE OLD AND THE NEW.

In the tower of the old parish church still hangs the old parish bell. It bears the legend :

ME FECIT PIETER SEEST AMSTELODAMI ANNO 1771.

The main body of the tower is constructed of a framework of timbers, fourteen inches square, and to all appearances it will stand with the church itself another hundred years, if a little care be taken in its preservation. The building and burying ground were consecrated in 1826, and the sentence of consecration is to be found in the records of the county of Hants, preserved in the registry office.

The wording of the petition of the principal inhabitants of Windsor, the names attached, the object sought, are each and all worthy of being put on record, if only to show how the times have changed and how men's views have altered. The descendants of many whose signatures were solemnly written on the document recorded in the registry office, are no longer members of the Anglican church. but they will not, for that reason, feel less respect for the opinions and wishes of their forefathers.

This petition embodies a fragment of history, and it throws the mind back to the time when the country hereabouts was the "PARISH OF L'ASSOMPTION DE PIZEQUIT," in which Governor Armstrong directed the Rev. Mons. Monfils to act as priest 167 years ago.

(Extract from Registry Book No. 17—anno 1824 to 1827.)

THE PETITION of the RECTOR, CHURCHWARDENS and other the PRINCIPAL INHABITANTS of the parish of Christ church at Windsor in the county of Hants and diocese of Nova Scotia—registered the 6th November, 1826.

"To the honourable and right reverend father in God, John, by divine permission lord bishop of NOVA SCOTIA and its DEPENDENCIES. The petition of the rector, churchwardens and other the principal inhabitants of the parish of Christ church at Windsor, in the county of Hants and diocese of Nova Scotia,

"HUMBLY SHEWETH—That for many years a church hath been erected in the said parish for the worship of ALMIGHTY GOD, according to the rites and ceremonies of the united Church of England and Ireland, but that no opportunity hath yet occurred for having the said church

set apart forever from all profane and common uses and solemnly consecrated and dedicated to the SERVICE and WORSHIP of ALMIGHTY GOD.

"Your petitioners therefore humbly represent that the said church is now ready for consecration, and pray that your lordship will be pleased to consecrate it accordingly.

"Your petitioners further represent that a piece of ground has also been provided around the said church for the DECENT BURIAL of the DEAD, and pray your lordship will be pleased to set apart and to consecrate the same and declare it to be a place of BURIAL FOREVER.

"Signed—W. C. King, rector, John Mackay, James Robertson, churchwardens. W. Fraser, W. H. O. Haliburton, Timothy O'Brien, Matthew Allison, John Todd, John Linnard, David Scott, W. M. Bowes, John Killen, Asa Torrey, Joseph Richards, vestrymen. Cutbert M. Curren, Charles Smith, A. McDougall, John McKenzie, Wm. Geo. Lavers, James Smith, Davill Dill, Benj. DeWolf, S. Carter Pike, Jacob Lovett, Charles Hall."

(Sentence of consecration of the church omitted.)

#### CONSECRATION OF THE BURIAL GROUND.

"In the name of God, Amen.

"Whereas, a piece of ground hath been provided for the decent burial of the DEAD in the parish of Windsor, in the county of Hants, and in our diocese of Nova Scotia, and whereas the RECTOR, CHURCHWARDENS and PRINCIPAL INHABITANTS of the said parish have humbly besought us that we would by our authority, ordinary and episcopal, vouchsafe to consecrate the same piece of ground and separate it from all profane and common uses and declare the same to be a place of BURIAL FOREVER ;

"Now, we, John, by divine permission, bishop of NOVA SCOTIA and its DEPENDENCIES, do by virtue of the authority to us committed, separate the same piece of ground from profane and common uses, and do dedicate the same as a place of burial, and do openly and publicly pronounce, decree and declare that the same ought to remain so separated, dedicated and consecrated forever by this our definitive sentence or final decree which we read and promulge by these presents.

Nov. 5th, 1826.

(Signed)

JOHN NOVA SCOTIA."

The consecration of the church in the parish of Newport, and of the burial ground, is recorded in the same volume in the office of the registry of deeds at Windsor, bearing date Nov. 3, 1826.

This record would be unusual at the present day. Its appearance among public documents sixty-three years ago indicates the change which has taken place in matters ecclesiastical during the lifetime of many who are still in the enjoyment of health. Not a few of these appreciate the beneficent fruits of christianity under different names, and lack not that real charity which respects the opinions and feelings of others, and can regard with discernment the acts of their ancestors.

Subjoined is a recapitulation of the burials which have taken place in the old parish burying ground, according to the approximation arrived at in preceding notes.

Anglican.....	1,104
Methodist.....	700
Presbyterian.....	960
Baptist.....	948
	<hr/>
	3,702

The oldest tombstone yet discovered bears date 1776 ; it therefore records a burial which took place 113 years since. But there are doubtless very many more ancient grassy mounds which have no memorial stone to distinguish them.

It is certain that there were many others which have been disturbed, for one, two and even three "mortal remains"—skulls and bones—have been disinterred while excavating one new grave, during recent years, before the closing of the burying ground. This excess was among the leading causes which led to the opening of the new cemetery on the western side of King street and facing the old burying ground.

Considering that the township and parish of Windsor possessed a population of 2,065 in the year 1827, it is not an overdrawn conclusion to assert that the old parish burying ground, during the 119 years of its existence, has been the recipient of at least 4,000 bodies.

The solemn wording of the "sentence of consecration" of the "Old Parish Church" need not be introduced, for I am dealing chiefly with the burial ground.

Whoever chooses to enter the old church now, and survey its neglected condition will find it in dust and tatters, but sound as its well toned bell.

When the services of a century closed with the occupancy of the new church, it was left just as it was, with the exception of the beautiful chancel memorial window, which was removed and placed in the new school house.

The baptismal font is still there, the cushioned pews remain intact, even the "table" stands uncovered and forlorn.

With the "sentence of consecration" ringing in his ears the thoughtful stranger would be irresistibly impelled by his surroundings to muse on the possibility of religion without reverence, obeisance without respect, a body without a soul.

He would pass from the deserted church into the forsaken churchyard, where four thousand bodies repose around the sanctuary which cherished and comforted them in life. He would wonder why the remains of those who formed the population for more than a century of one of the oldest Protestant parishes in the Dominion, and made the country what it now is, should be allowed to drift into oblivion under the ban of neglect.

But his wonder would become tinged with perplexity as he cast his eyes on the opposite side of the road and found that the wilderness of tombstones was adjacent to embellished environment, "SACRED TO MEMORIES" under the same official control, but well cared for, and held in proper regard.

#### MAPLEWOOD CEMETERY.

The cemetery occupies an area of about seven acres. By act of the legislature and purchase it now belongs to the corporation of the town of Windsor jointly with the old burying ground. It is neatly laid out and well cared for. It will soon pos-

sess many of those melancholy attractions which a fitting respect for the dead ought to induce the living reverently to cherish.

The first burial took place on Jan. 14th, 1874. Since that period, up to June 14th, 1889, about 326 interments have been made, a few being removals from the old burying ground to the new cemetery.

It is on record that 130 burials have taken place since the old church yard was closed, in May, 1887, being at the rate of 65 a year, during the past two years.

#### THE GRAND JURY OF HANTS.

It may seem strange to some that near the close of the last century the great questions of RELIGION, TEMPERANCE and EDUCATION received in the township of Windsor far more public expressions of opinion, backed by decided and authoritative action, than they meet with at the present day.

Just 100 years since (April 24, 1789) "the grand jury of the sessions of the peace for Hants county" made a presentment that "George Henry Monk, Esq., and Mr. Nathl. R. Thomas had neglected to attend divine worship for the space of three months, to the evil example of society." Whereupon Nathl. R. Thomas was fined ten shillings, and G. H. Monk "traversed" the presentment on technical grounds and escaped the fine.

In 1790 the grand jury presented Lieut. Kane and Lieut. Foster, of the 4th or King's Own regiment, for riotous behavior in the streets of Windsor at night, and recommended the court to request the commanding officer of the garrison to stop such proceedings.

They were moral according to their lights a century ago, and the grand jury representing the county made presentments concerning other frailties which would astound certain people now showing a fair front at noonday, and going regularly to church with much apparent fervor. Swearing was strictly prohibited; women of doubtful character were removed from the village; constables inspected the taverns on Sunday.

#### THE TEMPERANCE CAUSE IN WINDSOR A CENTURY AGO.

The evils arising from intemperance were strongly pointed out, and special cases sternly checked at the close of the last century, if they did not *touch the law-givers*. On the temperance question the good people of Windsor, in 1793, belonging to a certain class, were closely knit together; but will the motives they expressed for their united action bear analysis?

Here is the record of the first temperance society in Windsor. The declaration of the views of the promoters is in keeping with the spirit of the age, for a generation had not passed since the memorable petition of the leading inhabitants of Kings county was presented to the governor praying his excellency to retain the Acadian prisoners one year longer, to help the agriculturists to build their dykes, plough their lands, and do the work of laborers. A strain of self-interest also seems to run

through this Windsor Temperance Association of 1793, and it distinguishes unduly between the employer and the employed. I am indebted to Mr. Crofton, the librarian of the House of Assembly, for pointing out the existence of this document.

"ASSOCIATION AGAINST SPIRITUOUS LIQUORS (ABOUT) ANNO DOMINI 1793.

"We, whose names are hereunto subscribed, sensible of the great *obstructions to agriculture*, and to the well-being of the province in general, which have arisen from the excessive use of spirituous liquors *among the laboring poor*, to the ruin of their morals and health,

"And sensible also that much of the unfortunate attachment to such drinks that prevails amongst them proceeds from spirituous liquors being given by their employers as rewards for extraordinary exertions in labor,

"Convinced moreover that such a practice, if continued *under the present enormous price of rum*, will prove ruinous to the farmers,

"Do hereby bind ourselves to the public and each other, that we will not, after the first day of November next, give any sort of spirituous liquor to any servant or laborer in our employment, nor suffer any to be given with our knowledge.

"And we do severally agree that if we act contrary to the true interest of this association, our names may be published to the world, as regardless of good faith and the PUBLIC INTEREST.

"(Signed)

W. COCHRAN,  
J. EMERSON,  
RICHARD CUNNINGHAM,  
JOHN CLARKE,  
NATH. THOMAS,  
BENJ. WEIR,  
SHUBAEL DIMOCK,  
DANIEL HAMMILL,  
W. H. SHEY,  
JNO. VAN NORDEN,  
JOHN MALATCHY."

PRESENTMENTS FOR BEING DRUNK.

In 1791, two years prior to the inauguration of this association, the grand jury "presented" one John Keaser, mason, for being drunk in the streets in Windsor, "and making use of horrid oaths, with threats and abuse." They also tendered an address to Chief Justice Strange, and trusted that there would be "*a reformation in the morals and conduct of the people in this county.*" It may be mentioned that the foreman of the grand jury was one Israel Andrews; also, that he signed the address to Chief Justice Strange—"Israel Andrews, forman." But Israel Andrews who signed the address as "forman" soon fell from his morality pedestal, for the grand jury, three years later, "presented" Israel Andrews himself for selling liquor without a license. In William O'Brien's account book there are to be found these records in a general settlement between the parties:

To amount of my acct. rendered the 16th Dec., 1770.....	£20 19s. 6d.
By deduction from my acct. rendered, viz., your fine for illegally selling liquor.....	10 0 0

The chief justice evidently saw through the morality emblazonment of the address, for he rather sarcastically replied in the following terms:

"That a need of reformation in the morals and conduct of the people of this county should be so great as to have made it appear as part of your address, I sincerely lament, the rather as it has become the principal resort for the education of youth in this province, etc." The Academy had been in operation three years, (Nov., 1788) King's College, one year, (June, 1790.)

#### THE "WINDSOR READING SOCIETY" A CENTURY AGO.

The above reply was officially written and publicly read in May, 1791, and immediately after the "WINDSOR READING SOCIETY" was established. The journal of this society for the years 1792 to 1797 inclusive, is in the archives at Halifax. The first meeting was held in the "Academy" on 24th November, 1792, and these were the members present:

Major Monk,  
Mr. McMonagle,  
Mr. Deschamps,  
Mr. Hammill,  
Mr. Emerson,

Dr. Boyd,  
Dr. Prescott,  
Mr. Walker,  
Mr. VanNorden,  
Rev. Mr. Cochran.

Sir Thomas Strange, the chief justice, subsequently became a liberal benefactor to King's College, particularly to the library.

The "Windsor Reading Society" did good work, and it lasted for some years. Nearly a century later a generous and constant contributor to educational and religious advancement in Windsor made a personal attempt to establish a reading room. The situation selected was in a central part of the town. The room was large, neatly painted, well furnished, comfortably heated and lighted. The tables were supplied with all the leading English and American newspapers and periodicals. Chess boards and tables were added, together with writing materials and some books of reference. The number of annual subscribers of four dollars each at the end of one year exceeded by two the number which met in the Academy nearly a century before to inaugurate and continue for years a similar work. The "Reading Society" of 1792 flourished under great disadvantages, and in a community whose "forman" of the grand jury bitterly bemoaned in court "the morals and conduct of the people," and then sidled out to sell "liquors without a license."

The recent liberal efforts to create a healthy appetite for useful information concerning the doings of the outer world, and to foster a taste for solid literature and cultured thought, languished for a year and then died.

There is now no circulating library in Windsor, no reading room, no literary, scientific or historical society. There is, however, a Burial Ground, one hundred and nineteen years old, filled with the remains of four thousand ancestral dead, over which tangled brambles droop, weeds and grasses mat, and wandering beasts have recently strayed.

But Windsor possesses four large and well filled Protestant churches, each hav-



ing a claim on this old Burial Ground. The expenditure of a thousand dollars would protect it for a generation, and restore to it the right to claim the enviable distinction it possessed of being "the neatest churchyard in the province," at the time it was consecrated "by special request of THE PRINCIPAL INHABITANTS OF WINDSOR."

#### THE GRAND JURY AND BENCH OF JUSTICES AS POLITICIANS A CENTURY AGO.

Religion, Morality and Temperance, were not the only adjuncts to civilization in its highest form which came under the purview of the grand jury of Hants a hundred years ago.

Politics, that much abused privilege and charm of well ordered freedom, inthrall'd both Bench and Jury. And this is the conclusion Bench and Jury arrived at on the 28th Oct., 1788, with regard to TRADE WITH THE UNITED STATES:

#### PRESENTMENT.

"The grand jury think it a duty incumbent on them to represent to the Worshipful Bench of Justices the deplorable state of this county from the Scarcity of Specie, wholly owing to the destructive trade carried on between this country and the United States of America.

"They do on their oaths present—that PUBLIC AND PRIVATE POVERTY, THE RUIN OF FAMILIES, THE DEPRECIATION OF THE VALUE OF ALL PROPERTY, and the discouragement of every kind of trade and agriculture, are amongst the consequences of this baneful and injurious branch of commerce.

"The grand jury therefore most earnestly request your Worships assistance in making some effort to put an end to this traffic, which tends so fast to the utter ruin of this country.

"As the period of the sitting of the General Assembly is so far distant, and as the SILENCE OF THE PEOPLE may imply a tacit acknowledgement of the Insinuation in the Governor's Proclamation that it is a time of Emergency, and that public distress may ensue from the termination of the Trade with the States of America, the Grand Jury beg leave to suggest to your Worships the expediency of concurring with them in addressing the Governor to make him acquainted with the sentiments of the people of this county, to inform him that the trade with the United States of America is not only absolutely unnecessary but highly injurious to this country, that this is no time of emergency, nor is any public distress likely to ensue, and therefore to request him immediately to prohibit this Intercourse, agreeable to the late British Act of Parliament, and more particularly to remonstrate with his Excellency on the Permission given for the importation of Frozen meat, an article of all others the least necessary and most injurious to this country, the importation of which is unauthorized by his Majesty's proclamation, and strictly prohibited by the British Acts for regulating the Trade with the States of America.

"The Grand Jury beg leave to observe that although this measure should not be attended with the wished for success, yet the authors of it will have the satisfac-

tion arising from a sense of having done their duty, and not suffering by Negligence the sentiments of the people on a point of such importance to the community to remain unknown or subject to misrepresentation."

(Signed) W. COTTNAM TONGE.

The record gives the views and action of the court in the following terms :

"The court having heard the foregoing Presentment read and considered thereof—do concur with the Gentleman of the Grand Jury in the propriety of addressing the Governor on the subject of the foregoing presentment, and do nominate Hector McLean and John Day, Esquires, together with William Cottnam Tonge, Esq., Peter Hall and Henry Scott (who is appointed by the Grand Jury) as a committee to prepare an address to the Governor on said presentment."

The names of the Justices assembled at Windsor who concurred in this startling view of commercial relations are as follows :

George Deschampe,  
Joshua Sandford,  
Constant Church,  
Benjamin de Wolfe,  
John McMonagle,

John Day,  
Robert Robertson,  
Hector McLean,  
Job B. Clarke.

The joint address to governor Parr of the Justices and Grand Jury, recapitulates the grievances and the deplorable consequences set forth in the presentment.

It would be a pity to leave it out, although it has little to do with burials or burial ground. It is a curious and illustrative relic, showing by contrast the changes which in a century may occur in the minds of men on topics of vital importance, and the wide field of social and provincial interests the Grand Jury and Justices of Hants County thought fit to supervise and regulate.

#### MEMORIAL.

"To his Excellency John Parr, Esquire, Lieutenant-Governor and Commander in Chief of the Province of Nova Scotia, etc., etc.

"The address of the JUSTICES and GRAND JURY of the County of Hants in Session assembled in behalf of themselves and other inhabitants of the said county,

"Respectfully sheweth :

"That the greatest distress prevails throughout the County from the Scarcity of SPECIE which your Memorialists attribute to the Destructive Trade carried on between this Province and the United States of America ;

"That your Memorialists are perfectly convinced that this Trade is highly prejudicial to the interests of this country, as by draining it of its Current Cash it occasions the Poverty of the public and Individuals, the Depreciation of all property, the Decay of Commerce and the Neglect of Agriculture ;

"That on the publication of the late Act of Parliament regulating the trade with the American States, your Memorialists hoped to have seen the prohibition of

this injurious Traffic, which can only be permitted in times of Emergency and Public distress; they beg leave to inform your Excellency that no such causes appear to exist for the continuation of this Branch of Commerce, as they conceive this country can supply its Inhabitants with all the articles allowed to be imported from the American States (Flour only excepted);

"That your Memorialists are well assured that the Toleration of this Trade is made the means of introducing numberless prohibited articles from the United States of America, to the great disadvantage of the Fair Trader and injury to the Commerce with the Mother Country;

"That your Memorialists are particularly aggrieved by the importation of Frozen Meat, which (although allowed last winter) is unauthorized by his Majesty's or your Excellency's Proclamation, and strictly prohibited by the British Acts of Parliament.

"Your Memorialists therefore request that your Excellency will be pleased to discontinue the Toleration of the detrimental Traffic complained of.

"And your Memorialists will ever pray."

The date on which this document was concocted and agreed to, is Oct. 28th, 1788, or just about a century ago. It is manifest from what has been cited that during the four years included between 1788 and 1792, great efforts at "Reform" were made in Windsor township and Hants County. The old Parish Church was built; the Academy was opened; the College was founded and inaugurated; a "Temperance Society" organized; a "Reading Society" established; men were fined for being intoxicated in the streets; citizens were arrested and fined for uttering "one profane oath"; public whipping for misdemeanors was practiced; the pillory was in full operation; sinners were mulcted for not going to church; constables were appointed to inspect public houses on the Sabbath day; women of light character were hustled out of the village by officers of the law, and petitions from the Bench and Grand Jury were in order to stop trade with the United States. Yet, in the midst of all these efforts at goodness, rum strove hard, and often succeeded in holding the reins of power.

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## NO. XIII.

### THE PARISH OF WINDSOR.

It is time to leave the "Lion and the Unicorn" forming the rough hewn frontispiece of the choir in the OLD PARISH CHURCH, and turn to the present embodiment of Anglican Faith so far as represented in the NEW CHURCH and the Parish it serves.

Political and religious changes not unfrequently carry with them serious alterations in the meaning of words. The term Parish is an illustration. Its meaning

varies in different countries; in one it applies to persons and their territorial jurisdiction, in another to an ecclesiastical society only. As applied to the Anglican Communion in Canada the true meaning of the word "Parish" is of importance, for it conveys among that body the conception of certain ecclesiastical rights and duties. It is therefore of moment to its members that the limits of the "Parish" be strictly outlined.

The Parish of Christ Church, Windsor, was defined at a meeting of Council held in 1804, and the area affected by the annual resolutions of the township authorities in relation to the Burying Ground was determined by this "Order of Council," for the Parish was made conterminous with the township, and the limits of the township were defined in 1764. (See page 9.)

#### ORDER IN COUNCIL.

"At a Council holden at Halifax on Monday, the 26th Nov., 1804, at the Government House—present :

His Excellency Sir John Wentworth, Bart., L. L. D., Lieut.-Governor, etc., etc.  
The Hon. the Chief Justice Blowers.

Doctor Croke, Judge of the Admiralty.

B. Wentworth, Secretary of the Province.

J. Brenton.

A. Belcher.

Wm. Wallace.

A memorial to his Excellency the Lieutenant-Governor and the Council from the Revd. Edward Chapman Willoughby, minister of the church at Windsor, and others being members of the Church of England as by law established, or Pew-holders and inhabitants of Windsor, praying that the boundaries and limits of the Parish might be settled by the name of the Parish of Christ Church, being read and considered, it was thereupon agreed—That the Parish of the Church commonly called Christ Church, shall extend to and comprehend all the land lying and being in the Township of Windsor, hereafter to be known and called by the name of the Parish of Christ Church for and during such time as the said Township shall consist of one Parish only."

By the Act entitled "Church Act," enacted by the Governor, Council and Assembly in 1876, and amended in 1879, it was ordained that "the Parishes already established shall remain as heretofore," with power to the Bishop to divide and subdivide any Parish under certain conditions.

The area of the Parish was given by Bishop Inglis to the S. P. G. as containing 78 square miles in 1826. In 1854 it was returned as possessing 144 square miles. In 1860 it was given in the S. P. G. Reports as possessing 12 square miles only. A discrepancy which is explained by reading for '12 square miles,' '12 miles square'—which makes 144 square miles. This shows how easily errors may creep into official statements.

## CHURCHES AND CHAPELS IN THE PARISH OF WINDSOR.

For a period of 120 years, the authoritatively defined Parish of Christ Church, containing about 144 square miles, has been served by the following Anglican Churches and Chapels:

1.—The first Church in Windsor.....	1771
2.—The Old Parish Church.....	1788
3.—St. Matthew's Chapel of Ease.....	1845
4.—The Church at the Plains.....	1843
5.—St. Michael's at the Forks.....	1863
6.—King's College Chapel (Hensley Memorial Chapel).....	1877
7.—The New Parish Church.....	1884

The congregations and ministers of all of these separate Churches and Chapels have contributed their quota towards the over-fulness of the Old Parish Burying Ground, the only official recognized place of Protestant interment for 103 years.

## THE FIRST ANGLICAN CHURCH IN WINDSOR.

The first Church, 1771 to 1788.

The Rev. Joseph Bennett, S. P. G. missionary, 1762 to 1774, with a salary paid by the S. P. G. of 70 stg. per annum.

William O'Brien, Clerk.

This church was built by subscription, as stated on page 9, on a plot sixty feet square at the north-west corner of the Old Burying Ground.

For several years subsequent to 1771, annual subscriptions towards the salary of a Parish Clerk are recorded in Mr. O'Brien's memoranda. There we find the names:

Hon. Michael Francklin—To subscription for P. C., (2 years) 1773.....	£2 0 0
Isaac Deschamps—To your subscription for a Church Clerk up to 1st day of Sep., 1779..	2 0 0
P. F. C. Delesdernier—To your subscription for a Parish Clerk up to Sep., 1779.....	1 10 0
George Deschamps—To your subscription for a Parish Clerk up to 1st Sep., 1785.....	4 10 0
Israel Andrews—To your subscription for Parish Clerk to 1st Sep., 1780.....	1 0 0
Colonel Michael Francklin, deceased—To subscription for P. C. to Sep., 1787, (3 years)	3 0 0

There were pews in this first Windsor Church, and an annual rent was paid for them. We find in Mr. O'Brien's records the following item under date Feb. 24th, 1773:

"W. Tonge—Cr. of W. O'Brien by my pew,".....£1 0 0

W. C. Tonge was probably a churchwarden, and collected the pew rents. Parochial matters were attended to 116 years ago in Windsor, and these simple Parish records bring us face to face with Governor Francklin, Chief Justice Deschamps, Mr. Justice Deschamps, the Delesderniers, Israel Andrews, "forman," and, as will be presently seen, the "Hallyburtons."

In 1782, the Rev. Mr. Ellis received only 50 pounds sterling from the S. P. G. for Windsor. The remainder of his salary being granted for other missions.

He records as the result of his work in 1781 at Windsor, Falmouth and Newport, 43 baptisms, 4 burials, 13 marriages, and 81 communicants.

#### MURAL TABLETS IN THE OLD PARISH CHURCH.

There is a marble mural tablet in the old Parish Church :

Sacred to the memory of the  
Rev. William Cochran, D. D.,  
Professor of Languages and of Moral Science,  
and Vice-President of King's College, etc., etc.

This tablet was placed by his pupils.

The Rev. W. Cochran was appointed to take charge of King's College in May, 1790. In May, 1802, the Charter was granted, and the governors failing to induce a graduate of Oxford to take the office of President under the Charter, the Rev. W. Cochran was appointed Vice-President in 1803. Under his management the University continued until the Rev. Thos. Cox, D. D., assumed the presidency in the autumn of 1804.

Dr. Cochran was not only Vice-President of King's College, but he was the S. P. G. missionary at Newport, and in 1809 he had also charge of Falmouth and Rawdon. Up to this period he had to read his lectures in Latin in the College.

In 1814 he was appointed to Falmouth alone. This appointment he held in addition to his duties at the College. He resigned the vice-presidency in 1831, and died in 1833, at the age of 77, having been a missionary and a professor for more than forty years.

There is also a marble mural tablet in the old Parish Church

To the memory of the  
Rev. William Colsell King, A. M. Oxon.,  
From 1808 to 1814, Head Master of the Collegiate School,  
and for 27 years Rector of this Parish.  
This Tablet was placed here in the year 1860,  
by some of his old pupils, etc., etc.

There are tombstones in the Burial Ground in memory of members of the family of the Rev. Dr. Porter, President of King's College, and Professor of Divinity and Hebrew from 1806 to 1836. In the year 1818 Dr. Porter's duties and income were increased by his undertaking the charge of the S. P. G. mission at Newport, the Rev. Mr. Twining who was stationed there, devoting himself exclusively to Rawdon. Dr. Porter continued in charge of the Newport mission until the year 1836, when he resigned the Presidency of King's College, the office of Chaplain, and his professorial chair.

There is a monument to the memory of the Rev. George McCawley, D. D., who presided over the University from 1836 to 1875. Dr. McCawley matriculated in 1817. He served the S. P. G. mission of Falmouth for many years, succeeding the Rev. John Stephenson, who was Professor of Mathematics in King's College and Vice-President in 1832, as well as S. P. G. missionary at Falmouth.

Another tombstone marks the resting place of Dr. How, who was Professor of Chemistry and for some years Vice-President of King's College.

**THE REV. JOHN MANUEL HENSLEY, D. D.**

A beautiful memorial stone records the death of a Vice-President whose name is intimately blended with St. Michael's Church at the Forks. This is the legend :

Sacred to the memory of  
JOHN MANUEL HENSLEY, D. D.,  
Vice-President and Professor of Pastoral Theology,  
King's College.  
Departed 12th Feb., 1876, *Æt.* 43.

The Rev. J. M. Hensley was Professor of Divinity, including Pastoral Theology, from 1859 to 1876. Four miles away from where he now lies is the church he built and labored in and for, until death, in the noon-day of his manhood, removed him from his work.

There are circumstances connected with the history of St. Michael's which ought to be known to Churchmen generally. Here the barest outline sketch can only be given, yet from outlines we can often draw correct conclusions.

**ORIGIN OF ST. MICHAEL'S CHURCH AT THE FORKS.**

In the year 1851, at a special general meeting of the Alumni of King's College, a resolution was adopted and a committee appointed to raise funds for the foundation of a Professorship of Pastoral Theology to be called "THE INGLIS THEOLOGICAL PROFESSORSHIP," in remembrance of Bishop Inglis, a warm and hard-working friend of the College.\*

About \$580 were soon subscribed ; which sum was handed over to the Board of Governors after the new Act came into operation, upon the condition that it was to be applied to the special object for which it was given. For reasons unexplained, further efforts in this direction appeared to languish.

In 1880 this Fund amounted to \$973.33, yielding \$58 40 interest.

In the year 1859 the Rev. Geo Hill, M. A. resigned the Chair of Divinity at King's College, and the Rev. John Manuel Hensley, M. A., was appointed Professor of Divinity, including Pastoral Theology. Prior to this appointment the Governors of K. C. framed a statute concerning the Professor of Divinity, in which the Bishop was requested "to allot to him some share in the Cure of the Parish of Windsor, in order that he may be able to give the Divinity students practical instruction in Pastoral Theology."

Dr. Hill earnestly advocated this measure, and his excellent letter is on the

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\*Bishop Inglis was born in 1771 in New York. In 1801 his father, then Bishop of Nova Scotia, ordained him to the S. P. G. mission at Aylesford. He was consecrated as successor to Bishop Stanser in 1825. He died in London on Oct. 27th, 1850, and was buried in Battersea churchyard.

minutes of the Board. His successor, the Rev J. M. Hensley, soon after his appointment, took the work in hand, having carefully sounded the people at the Forks and obtained the requisite sanction from the authorities. In 1862 he issued the following circular letter, which speedily produced upwards of one thousand dollars.

#### APPEAL.

"The object of the present appeal is to obtain funds for the erection of a church at the Forks, near Windsor. By a recent arrangement with the Rector of the Parish, with the approval of the Lord Bishop of this Diocese, this District has been assigned to the Professor of Pastoral Theology of King's College, in order to enable him more effectually to discharge the duties of his office, by practical instruction of the Divinity students in Parochial work. It is proposed to erect such an edifice as shall combine economy with a style of Architecture suitable for the purpose.

"Believing that it is an object which will commend itself to all Churchmen who feel an interest in the education of Candidates for the Ministry, we solicit subscriptions to enable us to carry it into effect.

(Signed) J. M. HENSLEY, Prof. Past. Theology."

King's College, Windsor, Dec. 5th, 1862.

The result of Dr. Hensley's untiring efforts is shown seven years later in the reports of the S. P. G. for 1871.

"Hensley, J. M., extent of mission in square miles, 40; Population, 500; Church members, 225; Congregation, 125, Communicants, 30; Baptisms, 16."

The record of work well done continues for years, until in Feb., 1876, he died at the age of 43 years.

His labours at St. Michael's were carried on by Canon Dart, but when Dr. Dart resigned the presidency of King's College, a change took place, and the Church, built for a special purpose, viz., to enable the Professor of Pastoral Theology of King's College "more effectually to discharge the duties of his office by practical instruction of the Divinity students in Parochial work" was disconnected with King's College and assigned to another parish. This unusual act was not ratified by the parishioners of St. Michael's District. Within the past three months, at the formal request of the Churchwardens, and with the concurrence of the Bishop and Board of Governors of King's, St. Michael's has been restored to its legitimate function. The special object for which it was built by the exertions of the late Rev. Canon Hensley, D. D., is likely soon to be efficiently resumed under the present Professor of Divinity and Pastoral Theology in King's College.

The location of St. Michael's is especially interesting on historical grounds. On the opposite side of the river, tradition has it that there stood a French Acadian Mission Church in 1755. At and near the bend of the Pisiquid or Avon the Acadians had their stronghold from 1755 to 1760, or thereabouts. Here skirmishes with the Massachusetts troops took place, and the plough has turned up the rusty records of conflicts. The site of the Acadian "Le Breaux Village" is passed before reaching St. Michael's when coming from Windsor.

It is fitting to remember that 140 years ago a prescribed and alien christian



people, with their Indian allies, were looked after and cared for all around the spot where St. Michael's now stands to subserve another christian form of offering.

#### DIVINITY STUDENTS' SCHOLARSHIPS.

The bearing of Dr. Hensley's exertions in establishing St. Michael's will be better understood when the amount of money annually devoted to the training of Divinity students is known. The following statistical details illustrate the direction of considerably greater annual expenditure in former years.

By a recent official return, it appears that from the year 1882 to the close of 1888, the Bursar of King's College has paid out of the funds of the University to

Matriculated Divinity Students.....	\$8800.27
Non-matriculated Divinity Students.....	632.71
Total.....	\$9441.98

The number of students benefitted by this expenditure would be from 20 to 25 only. The average annual amount paid out of the University funds for Divinity scholarships during the past seven years has been \$1348.71. This sum is altogether exclusive of Nominations, worth \$90 per annum to each student, and other scholarships which a studious candidate may secure.

On the 19th Oct, 1881, a remarkable and suggestive letter was sent by the faculty of King's College to the Secretary of the Board of Governors concerning the Divinity School. On the 8th Feb, 1882, a committee of the Board was appointed, to consider this letter. The committee reported on the 12th Dec, 1882, entirely concurring with the Faculty as to facts and consequences "to result to the College from the present system of Divinity Training." On the 27th Dec. a document was presented to the Board by the Visitor which removed the matter for a time from the purview of the Board of Governors, but did not remove the cause of just complaint.

By a recent resolution of the Board of Governors, no Divinity scholarship and no Nomination can be obtained without the candidate passes the matriculation examination. An approximation to the total amount expended in the Divinity School is given further on, together with a summary of work done and doing.

The connection of King's College with the Parish of Windsor through Christ Church, was at one time intimate, and a sketch of the Parish would be incomplete without a brief notice of the College and its work.

From 1790 to 1875 the Old Parish Church was the University Church, where students, with some of the professors, attended divine service on Sundays.

During this period, or more correctly speaking, from 1797, daily prayers were read in the Commons hall for many years; subsequently one of the lecture rooms in the College building was fitted up as a chapel for morning and evening prayer.

The College building was commenced in 1790, and completed sufficiently for occupation in 1797, the imperial government contributing \$15,000 towards its erection.

As already stated, the President and Reverend Professors of King's College were formerly salaried members of the S. P. G., serving Newport until 1836, and Falmouth until 1875. The aid furnished King's College by the Imperial Government and the S. P. G. is not sufficiently known, neither is the estimation in which this Institution has been held by the venerable Society.

#### IMPERIAL AID TO MISSIONS IN NOVA SCOTIA.

In 1832 the Imperial Government determined to withdraw from the S. P. G. the annual grant of £16,000, which had afforded to the Society the principal means of carrying on its functions in North America since 1813.

The Imperial grants in the then Diocese of Nova Scotia began at the following dates, and in 1822 were thus distributed, excluding Newfoundland and Bermuda :

Nova Scotia—1813—Amount of Grant.....	£3,600 stg.
Cape Breton—1814-15 " " " .....	150
New Brunswick—1816, " " " .....	1,512 10
Pr. Ed. Island—1819, " " " .....	150
Total amount paid in the above Provinces in 1822 by the Imperial Government.....	£5,412 10
or about 26,000 dollars per annum.	

By an arrangement made with the Government in 1834, a large number of the S. P. G. missionaries in Nova Scotia prior to 1832 were to have their salaries paid by the Government during their lives, after which the grants would cease.

Under these arrangements we find recorded in various annual reports of the S. P. G. the following details concerning the Parish of Windsor and the neighboring missions of Newport and Falmouth served by the resident reverend professors of King's College :

The Rev. William Cochran, D. D., Vice-President of King's College, S. P. G. Missionary, first at Newport, then at Newport, Falmouth and Rawdon in 1809, then at Falmouth alone from 1816 to 1831, with a salary of £200 0 0.

Schoolmaster....£15....1821.

The Rev. Charles Porter, D. D., President of King's College, Chaplain K. C., salary 50 stg. S. P. G. Missionary at Newport from 1818 to 1836, salary £200 0 0.

Schoolmaster....£15....1821. In 1826 this mission was reported to contain 98 square miles, with a population of 1,659.

The Rev. John Stevenson, Professor of Mathematics in King's College, S. P. G. Missionary at Falmouth from 1832 to 1846.

The Rev. George McCawley, D. D., President of King's College, Chaplain of K. C. 1831, S. P. G. Missionary at Falmouth from 1847 to 1875.

It appears from these records that for many years the clerical professors of King's College received an annual grant from the Imperial Government through the S. P. G. of very nearly \$2,000 for missionary work in Falmouth and Newport townships. Besides these aids, the clergy of the Church of England were alone licensed to unite people in the bonds of matrimony during this early period.

The duties of King's College professors required attendance at College during the week. Therefore parochial visits, clerical supervision and all that is to be hoped for from watchful oversight and constant communication were impossible in their distant missions except during vacation.

Further comment is needless, but it may be truly said that this system would not do at the present day, and that the unkindly fruits thereof are in many ways visible.

Strong must have been the intrinsic merits and sterling must have been the mental work of King's College to have enabled the Institution to live successfully through this long continued Imperial liberality, coupled with the diverted functions of the recipients.

This government bounty was further supplemented by valuable S. P. G. scholarships and exhibitions of the annual value of 30 pounds sterling, tenable for seven years. Twelve were for the College and twelve for the Academy, and were assigned to those studying, or intended for the ministry. These generous encouragements certainly led to a good classical education, and produced many able and cultured men, but whether under the clerical arrangements prevailing, they were aids to the Church or to Society rightly and judiciously dispensed, is quite another question.

In the "Proceedings of the Society for the Propagation of the Gospel in Foreign Parts" for the year 1820, the following statement is made:

"The College at Windsor has ever been considered as the best and most legitimate source from which the provinces of Nova Scotia and New Brunswick might be furnished with missionaries, who would unite to the other essential qualifications, a more intimate knowledge of the disposition and manners of the people, and a greater familiarity with the climate, the severity of which has frequently been found injurious to the constitution of Europeans. Influenced by these considerations, the Society have from time to time extended their liberality, not only to the University, but to the Grammar School at Windsor, by the institution of scholarships at either Establishment. \* \* \* \*

"To meet these growing demands, the Society have agreed to enlarge the number at either Establishment to twelve, with a stipend of 30 pounds per annum for seven years each."

The annual contributions of the S. P. G. towards Divinity Scholarships in King's College, exhibitions at the Academy, and for the general purposes of the University since the year 1820, have exceeded in the aggregate the very large sum of one hundred and twenty-five thousand dollars. This amount is distinct from the salaries of the earlier professors as missionaries to Falmouth and Newport.

The Society for Promoting Christian Knowledge has also been a generous benefactor to the College. Dr. Inglis, afterwards Bishop Inglis, pleaded earnestly and successfully with the S. P. C. K. for King's College.

The following grants were made by this Society in the years and for the objects specified :

1825.....	£ 500 for general purposes.
1837.. ..	200 for Divinity scholarships.
1838.....	200 for " "
1839.....	200 for " "
1840.....	200 for " "
1848.....	2,000 for general purposes.

These two Societies, the S. P. G. and the S. P. C. K., have given during a period of 80 years the sum of \$140,000 to King's College, the whole of which has been or is, directly or indirectly, devoted to the education and training of Divinity students.

#### A COLLEGE CHAPEL.

In 1875 steps were taken to build a College Chapel where regular services could be held on Sunday as well as on week days.

By the further exertions of Dr. Hensley, money was obtained and the new University Library or Convocation Hall was temporarily fitted up to serve as a Chapel during the construction of an appropriate edifice near to the main building. In February, 1876, Dr. Hensley died, and the first portion of the funeral service was solemnized in the Convocation Hall, which had been converted into a College Chapel, in accordance with original intentions.

Very few among the crowded congregation assembled on that occasion knew the fittingness of the selection of the Convocation Hall for the solemnities of part of the burial service.

In 1858 resolutions were adopted by the Associated Alumni of King's College, (proposed by the Rev. Dr. Gray), that "steps should be taken to raise funds for furnishing rooms for a CHAPEL, a Library, a College Hall and a Museum under the same roof, and that the building should be constructed of brick or stone." All this was successfully accomplished through the exertions and liberal contributions of the Alumni in 1866.

During the long vacation in 1870, Dr. Hensley removed in a wheelbarrow the whole of the books of the Library from the College building to the new Convocation Hall and arranged them there. These amounted to over six thousand volumes, aggregating in weight many tons.

At a meeting of the Alumni in 1871 the Rev. Dr. Owen moved "that the thanks of the Associate Alumni be, and are hereby given, to the Rev. Dr. Hensley for his valuable and GRATUITOUS services as Librarian for the last *seventeen* years."

By the zealous efforts of Dr. Hensley in 1875, the laudable work of the Alumni was assigned to its leading object—a College Chapel—as proposed in the original resolution. He alone carried into practical effect the second expressed object—a Library—of the same resolution. He did all this gratuitously, as a work of duty

and love, in addition to his well sustained professional duties and his unpaid missionary labours at St. Michael's.

It was a just, but tardy acknowledgement of great services to the Church and the University that a MEMORIAL CHAPEL bearing his name should be erected in connection with the College.

Shortly after the burial had taken place in the old churchyard, President Dart issued a circular in compliance with instructions from the "*Hensley Memorial College Chapel*" committee.

Herein was announced the intention of the committee to commemorate the services of Dr. Hensley to the College and the Church. The late Bishop Binney, who was chairman of the committee, headed the subscription list with a generous contribution.

A few weeks after the appearance of this circular, the late Edward Binney, a member of the committee, undertook to supplement the contributions already received by such a sum of money as would cover the entire cost of the Memorial Chapel, provided it should be constructed in a substantial manner of stone and appropriately furnished.

The result of this munificent offer is the present handsome

#### HENSLEY MEMORIAL CHAPEL,

which was completed in 1877 at an outlay of \$14,000. It is connected by means of a corridor with King's College building, and serves as King's College Chapel. It is in excellent order, and would be a credit to any Institution. Accommodation is provided for a congregation of 200, including the choir. The seats apportioned to the general congregation are separated from those specially set apart for the College by a light ornamental gate.

In the Chancel three memorial windows have recently been placed, one to Dr. Hensley, one to the late Bishop, and one to Mr. Edward Binney.

#### THE COLLEGIATE SCHOOL.

On the 26th June, 1889, the rite of confirmation was celebrated in the Hensley Memorial Chapel by the Right Reverend the Bishop of the Diocese and Visitor of the University. The candidates were boys from the Collegiate School. The impressive ceremony was further enhanced by an address which took in material surroundings. This was the first occasion on which boys of the Collegiate School had been confirmed in the College Chapel. The Collegiate School is a very important adjunct to the College. It has been so regarded since its foundation in 1788, and has received great benefactions from the S. P. G., the Alumni, the Imperial and Provincial governments, and hosts of generous friends. During recent years it has been successful. Under the present management of Mr. Miller it bids fair to continue this career and to attain a position of marked excellence.

The kind and timely words which the newly confirmed candidates listened to after the rite of confirmation, are likely to produce loyal impressions of duty towards and lasting regard for the Institutions in which the future of their lives is to be moulded. If like dispositions prompting to action had been similarly encouraged in former times, King's College and the Collegiate School would years ago have grasped that promise of vigorous and increasing usefulness which now seems to belong to them.

#### KING'S COLLEGE AS A DIVINITY SCHOOL.

The influence which a Divinity School with a well ordered College Chapel should exercise in this Diocese can be gathered from the following analysis, which indicates the Training Schools of the clerical members of the Special Synod of the Diocese of Nova Scotia held in 1887, the hundredth year of the Colonial Episcopate in British North America.

#### ANALYSIS OF TRAINING SCHOOLS OF THE CLERICAL MEMBERS OF THE SPECIAL SYNOD OF THE DIOCESE OF NOVA SCOTIA, ASSEMBLED JULY 6TH, 1887.

Clergymen from King's College, Windsor—Degree Men.....	42
“ “ “ “ —Elective Students.....	10
“ from other Colleges—Degree Men.....	9
“ from other Institutions—Without Degrees.....	36
Total.....	97

#### SUMMARY.

King's College, Windsor.....	52
Other Colleges and Institutions.....	45
Total.....	97

Of the degree men trained in other colleges two have taken the degree of B. D. in King's.

During the same year (1887) the clergy in the Diocese of New Brunswick were 75 in number. Of these there were :

Clergymen from King's College, Windsor—Degree Men.....	17
“ “ “ “ —Elective Students.....	6
Total.....	23

Hence it appears that in the centennial year of the Episcopate in British America, no less than SEVENTY-FIVE clergymen were serving in the Maritime Provinces who recognize King's College, Windsor, as their Alma Mater. The number in other provinces is also considerable.

In 1787, one century ago, there were only 24 clergymen of the Church of England in the whole of the vast country now constituting the Dominion. In 1887 there were in Nova Scotia alone more than double that number of clergymen, all educated at King's College. It also appears that more than half the Anglican clergy now officiating in this Diocese recognize King's College as their Alma Mater.

Going back to the year 1837, or half a century ago, the following record is found in the S. P. G. report for that year :

"At a Visitation held on the 18th May, 1837, in St. Paul's Church, Halifax, of thirty clergymen who attended from the several parishes in the Province, no less than twenty-six were educated at Windsor."

The record of the progress of the Anglican Church in Nova Scotia may therefore reasonably be regarded at tantamount to a record of the influence which King's College has exerted on the Church establishment in this Province. We shall be able to estimate this influence presently, and to point out in what measure it has been extended to other Provinces.

Again reverting to the beginning of the century, with a view to show the just claims of King's College on the Church, it will be found on reference to the Matricula and other documents that nearly three times the above recorded number of King's College men, or about two hundred of the clergy, have had the "Si Quis" read in the old Parish Church prior to their admission to Holy Orders.

Nearly the full number of these have completed or are still engaged in faithful work in Nova Scotia, New Brunswick, and other Dioceses in the Dominion. A few have removed to the United States. Statistics are given further on, which appear fairly to indicate the work of King's College over a vast area.

Those who are curious to know something about the difficulties encountered and the privations frequently endured by many belonging to the little army of missionaries in Nova Scotia and other Provinces who have been trained within the walls of King's College during the past century, should consult a few of the annual reports of the S. P. G. from 1800 to the close of the last decade but one, or if they limit their inquiries to Nova Scotia only, they should visit the more remote parishes and judge for themselves.

If they are content to rely on descriptive authority, they should bear in mind during perusal, or during recital, the state of the country at the beginning of the century ; its few leading industries, the products of the sea and of the forest being long the mainstay of the people ; the sea sometimes fruitful, sometimes barren over a thousand miles of rock-bound coast and half a million acres of inland waters ; they should consider well the denominational character of the immigrant population hereafter described, the slow progress in past years of means of communication, and all that is consequent to isolation and fluctuating resources among a scattered and maritime people of various shades of belief.

#### THE CHURCH INFLUENCE AND WORK OF KING'S COLLEGE.

The question has often been asked :—what good influence or works has King's College to show commensurate with the expenditure during the past century ?

The inquiry is particularly appropriate in connection with the history of the old

Parish Church of Windsor, which has been the University Church for a period of eighty years.

It is more than difficult in a condensed notice to furnish details, but such general facts and results may be presented which will sufficiently indicate conclusions, and these are in many ways satisfactory and encouraging.

But we have first to consider the nationality of the early settlers and the vast extent of the original Diocese of Nova Scotia King's College was founded to serve.

#### THE NATIONALITY OF THE EARLY SETTLERS.

Owing to the indiscriminate and periodic settlement of the British American Provinces, the denominational relations of the people in point of numbers have changed from time to time.

When Nova Scotia was first settled from New England the people were nearly all Congregationalists. When the U. E. Loyalists came, after the evacuation of Boston in 1776, members of other Communions than the Church of England, antagonistic to the Established Church, formed the majority.

Confining attention for the present to this Province, it can be shown that immigration rapidly gave the Scotch the ascendancy, so that the Presbyterians are the largest religious denomination after the Catholics. These latter include some French immigrants and the descendants of the Acadians, together with many of the immigrant Irish. The following table shows the ratios in 1881 of the leading nationalities in Nova Scotia and the Dominion, according to the census tables.

#### PROPORTIONS OF NATIONALITIES IN 1,000 OF THE POPULATION.

<i>Nova Scotia.</i>	<i>The Dominion.</i>
Scotch.....331.5.....	161.8
English.....295.6.....	204.2
Irish.....150.0.....	221.4
French..... 91.1.....	300.4
German..... 90.6.....	58.5

It will be observed that when the German element is excluded the proportion of nationalities as given in the census tables, (leaving out minor elements), is reversed in the tables for Nova Scotia and the Dominion. Also that the French are the most numerous in the Dominion and the Scotch least in number. The preponderancy of the French element in the Dominion is a matter deserving of careful and unprejudiced study.

The most noteworthy features in the analysis for Nova Scotia are the figures showing the excess of the Scotch, and the remarkable increase in the French. These latter number over 40,000 in Nova Scotia, and form nearly ten per cent of the entire population, comparatively few being protestants. In New Brunswick the French number 56,635; they form 176.1 in every 1,000 of the people.



The Anglican Church has had to contend with the forms of worship prevailing among the nationalities named. This is a consideration of much importance, but too frequently overlooked.

It may be interesting in this relation to give the returns of the census according to Religions taken in Nova Scotia in 1827.

Church of Scotland.	Ch. of England.	Church of Rome.	Methodists.	Baptists.	Lutherans.
37,225	28,659	20,401	9,408	19,790	4,417

The enumeration does not include the Island of Cape Breton.

#### THE ORIGINAL AND PRESENT DIOCESE OF NOVA SCOTIA.

The clerical influence of King's College on the Anglican Church in the Diocese of Nova Scotia, or formerly in Eastern British America, is not to be gathered from present ecclesiastical returns, or from Dominion census statistics as they are published, because the Diocese of Nova Scotia has varied immensely in extent during the past century, and King's College men have been scattered over a vast area of country.

The Diocese formerly included Upper and Lower Canada, the Maritime Provinces, Newfoundland, and the Bermudas. To-day it only embraces Nova Scotia and Prince Edward Island. Lower Canada or Quebec was separated in 1793. Newfoundland and the Bermudas were separated in 1839, and New Brunswick in 1845, but until the years' named, King's College was the College of the great Diocese which included the Provinces and colonies specified.

The following tables are valuable for the purpose of displaying the provincial status of the Anglican Church, but they are misleading in several particulars when regarded as representing diocesan relations. In the years 1861 and 1871 Prince Edward Island is not taken into consideration, not being then in the Dominion, but it formed part of the Diocese of Nova Scotia, King's College supplying a quota of its clergy.

In 1881 P. E. I. is embraced in the Dominion aggregate, and for ecclesiastical comparisons its Anglican members should be included with those of Nova Scotia.

It happens, however, that in broad generalizations, the conclusions deduced from the civil enumeration of the Anglican Communion differ but slightly from those drawn from the ecclesiastical representation according to Dioceses.

#### ECCLIASTICAL ENUMERATION OF THE MEMBERS OF THE CHURCH OF ENGLAND IN NOVA SCOTIA AND NEW BRUNSWICK ACCORDING TO DIOCESES.

(N. B.—Prince Edward Island not included in 1861 and 1871.)

Year.	Diocese of Nova Scotia.	Diocese of New Brunswick.	Dominion.
1861	47,744	42,776	465,566
1871	55,143	45,481	494,744
1881	67,447	46,768	574,818

PROPORTION OF MEMBERS OF THE CHURCH OF ENGLAND TO 1,000 OF THE POPULATION, INCLUDING ONTARIO, ACCORDING TO PROVINCES.

Year.	Ontario.	Nova Scotia.	New Brunswick.	Dominion.
1851	231.4	130.4	—	—
1861	223.2	144.3	109.7	150.6
1871	204.5	142.2	159.2	142.0
1881	190.6	138.8	145.6	132.9

From the last of these tables it appears that the diminution of the value of the ratio of members of the Church of England to the whole population of each Province, has been *least* in Nova Scotia. Also that the ratio in the Province of Nova Scotia was *greater* in 1881 than in 1851, showing a considerable relative increase in numbers. The decline in Nova Scotia from 1861 is small compared with the decline in Ontario, New Brunswick and the Dominion.

The following tables relate to Denominations. It will be seen from table I. that in Nova Scotia the Anglicans and Presbyterians have diminished relatively to the population since 1861, the Methodists have increased considerably, the Baptists have remained stationary, the Catholics have increased moderately.

In the Dominion, as shown in table II., the Anglicans and Catholics have diminished in proportion to the whole population; the Methodists have increased largely; the Baptists and Presbyterians moderately; but the Presbyterians and Baptists have been stationary since 1871, according to the census tables. These changes appear to be chiefly due to the nationality of immigrants.

## I.

DENOMINATIONAL PROPORTION TO 1,000 OF THE POPULATION IN NOVA SCOTIA.

Year.	Anglicans.	Presbyterians, including Ch. of Scot.	Methodists.	Baptists.	Catholics.
1861	144.3	268.3	103.2	190.2	260.8
1871	142.2	267.0	105.3	189.3	263.0
1881	136.8	255.3	115.3	190.1	266.7

## II.

DENOMINATIONAL PROPORTION TO 1,000 OF THE POPULATION IN THE DOMINION.

Year.	Anglicans.	Presbyterians, including Ch. of Scot.	Methodists.	Baptists.	Catholics.
1861	150.6	152.9	142.7	64.4	444.2
1871	142.0	156.3	162.7	68.6	428.0
1881	132.9	156.3	171.8	68.5	414.3

CLERGYMEN TRAINED IN KING'S COLLEGE, WINDSOR.

If we carefully examine the Matricula of King's College and separate the names of those clergymen who have been trained in King's since the first decade of the present century, then will come prominently into view the Church work of this Institution and its relation to the present status of the Church of England in British North America. It is to be regretted that the Matricula begins only with the Char-

ter in 1803, and that during the first decades of the College life the entries were not fully made.

TABLE SHOWING IN DECADES THE NUMBER OF CLERGYMEN OF THE CHURCH OF ENGLAND TRAINED IN KING'S COLLEGE WINDSOR.

(N. B.—This table includes those clergymen whose names are on the Matricula from 1810 to 1889. The details prior to 1810 are defective.)

L. Decades.	II. Number of Clergymen ordained.	III. Number at present working in Nova Scotia.	IV. Number deceased or working in other Dioceses.
1790—1800	} Records defective.	—	—
1800—1810		—	—
1810—1820	5	—	5
1820—1830	20	—	20
1830—1840	13	4	9
1840—1850	25	7	18
1850—1860	25	6	19
1860—1870	30	7	23
1870—1880	24	9	15
1880—1889	36	22	14
Total,	178	55	123

Of these 142 took their B. A. degree; 36 did not take the Arts course. In addition there were 16 incorporated from other colleges, and four clergymen received the degree of B. D. after passing the required examination.

In 1835 Bishop Inglis stated in a letter to the S. P. G. as follows:—"There had been in the matriculation 166 names; of these the first was entered on 17th Dec., 1803, and the last in Dec., 1834. Of these, 53 were of the clerical profession, 10 medical, 59 legal, 39 army and navy and other professions, and 8 on whom honorary degrees had been conferred."

On the 24th June, 1858, or 31 years ago, the "Rev. George W. Hill, M. A., then professor of Pastoral Theology at King's," preached a sermon in the University Church at Windsor, in which the following passage occurs: "The services which it (King's College) has rendered to the Church, both at home and abroad, may be briefly shown. Not less than one hundred and seven clergymen have been there instructed; while of these seventy have served in the ministry in this Province."

Since Dr. Hill's admirable review was published, upwards of 94 clergymen from King's have been ordained, making the total 201. Among these are well known Bishops of the Church.

The name of the Right Reverend John Inglis, D. D., Lord Bishop of Nova Scotia from 1825 to 1850, stands first on the list of students at King's College.

A portrait of the Rt. Rev. T. G. S. Suther, D. C. L., Lord Bishop of Aberdeen is in the Library Hall. Dr. Suther matriculated at King's in 1828, took his B. A. in 1833, and B. C. L. with D. C. L. in 1852, the year Trinity College, Toronto, was opened for work.

Among the first students of King's College, ordained by the first Bishop of

Nova Scotia, was Mr. Thomas Bowlby Rowland, who received deacon's orders in 1795. He was appointed S. P. G. missionary to Shelburne in succession to his deceased father, one of the early missionaries of the S. P. G.

Attention is directed to the fourth column of the foregoing analysis. The following notable facts are there indicated, bearing in mind the enumeration of Bishop Inglis, which adds several to the list between 1803 and 1830.

*First*—A large proportion of the clergy trained in King's College during the past ninety years have found and still find their vocation in other Dioceses than that of Nova Scotia as now constituted.

*Second*—A very large proportion of the funds of King's College have been employed during the past ninety years in providing clergymen for British American Provinces distinct from Nova Scotia.

*Third*—That for upwards of half a century King's College has been, practically, the Missionary College of the Church of England in British North America. (Trinity College, Toronto, was inaugurated on the 15th Jan., 1852; Bishop's College, Lennoxville, in 1845; King's College, Windsor, in June, 1790)

In the S. P. G. report for 1831 the following testimony is recorded:—"The great advantages derived from the Royal foundation at Windsor, Nova Scotia, cannot be more forcibly proved than by the large body of clergy it has sent forth to labour in this and the neighboring province: their attainments in every branch of learning required for the effective performance of their professional duties *would do credit to the most eminent of the European universities, etc., etc.*" This testimony is most emphatic.

The foregoing table supplies a notable showing of work, the practical influence of which has been and is scattered far and wide throughout the Dominion and West India. It may truly be said, that if it had not been for King's College it would have been impossible during very many years, as repeatedly shown by the S. P. G. and the Bishops of Nova Scotia, to have supplied clergymen to meet ever pressing appeals. If King's College had been swept away or "consolidated" half a century ago, it is no argument to assert that other means would have been found to provide clergymen for the Church in British America. Sufficient men were not available from any source until very recently, and these only in answer to urgent applications and repeated cries for help.

The Church of England in the Dioceses of Nova Scotia and New Brunswick has made a steady progress, besides supplying a large number of clergymen for other Dioceses.

#### MEMBERS OF THE CHURCH OF ENGLAND IN THE DIOCESES OF NOVA SCOTIA AND NEW BRUNSWICK.

1861.....	97,305
1871.....	107,624
1881 .....	114,215
1889.....(estimated)	123,500

Let these figures be compared with those representing the nationalities of the people as given for Nova Scotia on page 84, having in view the denominational character of the First Settlers, the Refugees, and the Immigrants, then the progress of the Anglican Church in the Maritime Provinces will be specially manifest.

In brief, it may be said that the work of King's College men in an ecclesiastical establishment covering the older portions of the Dominion, which exhibits favourable and progressive features so pronounced as those displayed in foregoing statistics, is a testimony to usefulness which few will be disposed to minimize or decry.

#### KING'S COLLEGE AS A TEACHING UNIVERSITY, APART FROM THE DIVINITY SCHOOL.

Whatever errors may have been committed in the past, and some of these need no finger post; whatever shortcomings may have been glossed over in the management of King's College, largely due to the conditions already specified, considerable progress has been made during recent years towards the proper fulfilment of conferred or assumed responsibilities. Neither are invigorated efforts to compass this end now lacking.

Apart from the duty of training candidates for Holy Orders, the special function of King's College as a teaching University for Letters and Science has recently engaged earnest solicitude, and the College is now brought to the front with ten fold claims on the support of Churchmen.

To-day it stands absolutely alone, unfettered by and unconnected with government, or any controlling society, religious or secular.

It is governed under the liberal Provincial Act of 1852 amended in 1883, by which the Synods of Nova Scotia, New Brunswick and Newfoundland are or may be represented on the Board of Governors, and *through the Board* exercise a much besought influence on the management of the College. The clerical and lay members of the Synod, (who have now each and all a vote in the election of two governors appointed by each Synod), may exert a direct influence on the Parishes they represent, for or against the University of their Church in the Maritime Provinces. It has long been felt that insufficient information respecting the work and capabilities of King's College has prejudicially affected its usefulness, while at the same time, shortcomings have been thoughtlessly paraded.

The staff of the College has been recently increased; its endowments are substantial, but insufficient for growing necessities arising from continued efforts to meet the requirements of the times.

It acknowledges religion as the true basis of a liberal education; by moral discipline it seeks to establish a reverential respect and reason for good works in the minds of students; and it is determined at any cost to endeavour to carry into practical effect the principles embodied in professions of religion.

There are on the Matricula about nine hundred members of the University, of whom one hundred and eleven entered before the Charter was granted in 1803.

Deducting honorary members, there remain considerably over seven hundred who have passed through the University. Of these very many are still actively engaged in the different professions, or in other pursuits, and to their numbers additions are yearly made.

#### SOME OF THE DISTINGUISHED SONS OF KING'S COLLEGE, WINDSOR.

The names of those on the Matricula who in public life have vindicated the training they received in King's College by the positions they attained in the service of their country are numerous and prominent. The following list is preliminary only ; it comprehends none but those who have finished their work. It would be beyond the assigned limits of this sketch to give more than the names of those sons of King's College who have distinguished alike themselves and their Alma Mater.

- SIR JAMES COCHRAN, Chief Justice of Gibraltar. (Son of Hon. Thomas Cochran, of Halifax.)  
 DR. OKILL STEWART, Archdeacon of Upper Canada.  
 SIR JAMES STEWART, Attorney General of Upper Canada.  
 THE RIGHT REV. JOHN INGLIS, Bishop of Nova Scotia.  
 MAJOR GENERAL SIR JOHN INGLIS, K. C. B.  
 THE RIGHT REV. THOMAS M. SUTHER, D. C. L., Bishop of Aberdeen.  
 LIEUTENANT GENERAL WILLIAM COCHRAN, C. B. (Brother of Sir James Cochran.)  
 REV. DR. WM. GRAY, Rector of St. John's, N. B.  
 REV. DR. McCAWLEY, President of King's College.  
 HON. HENRY H. COGSWELL, member of His Majesty's Council of Nova Scotia.  
 HON. JAMES B. UNIACKE, Attorney General and member of Council, Nova Scotia.  
 HON. ANDREW W. COCHRAN, member of His Majesty's Council in Lower Canada, and leader of the Government of that Province during the administration of Lord Dalhousie and other Governors. (Son of Dr. Cochran, Vice-President of King's College.)  
 LIEUTENANT GENERAL JAMES ROBERTSON ARNOLD, Royal Engineers.  
 HON. WILLIAM BRUCE ALMON, M. D., member of Legislative Council of Nova Scotia.  
 REV. DR. HIBBERT BINNEY, Rector of Newbury, England. (Father of Bishop Binney.)  
 REV. DR. EDMUND ALBURNE CRAWLEY, late President of Acadia College, Nova Scotia.  
 HON. LEWIS M. WILKINS, a Judge of the Supreme Court of Nova Scotia, and some time Secretary of the Province, etc.  
 HON. THOMAS CHANDLER HALIBURTON, a Judge of the Supreme Court of Nova Scotia, afterwards member of the British Parliament,—Historian of Nova Scotia, and author of "*Sam Slick*," etc.  
 HENRY BLISS, Esq., a Queen's Counsel in England, and a member of the Society of Lincoln's Inn,—actively engaged as agent for New Brunswick,—author of several works on Colonial Trade, etc.  
 HON. WM. BLOWERS BLISS, member of the Bar of Nova Scotia,—represented Hants in the Provincial Assembly,—afterwards a Judge of the Supreme Court of Nova Scotia.  
 HON. ROBERT PARKER, Judge of Supreme Court of New Brunswick.  
 HON. NEVILLE PARKER, Master of the Rolls of New Brunswick.  
 HON. RICHARD JOHN UNIACKE, JR., some time Chief Justice of Cape Breton, and afterwards a Judge of the Supreme Court of Nova Scotia.  
 MAJOR AUGUSTUS T. WELSFORD, 97th Regiment. Killed at Sebastopol (Crimean War.)  
 HON. WILLIAM HILL, Judge of the Supreme Court of Nova Scotia.  
 HON. JOHN GRAY, Judge of British Columbia.  
 HON. EDWARD JAMES JARVIS, Chief Justice of Prince Edward Island.  
 REV. WILLIAM COGSWELL, Halifax.  
 HON. C. R. FAIRBANKS, Master of the Rolls, and Judge of Admiralty, Nova Scotia.

DR. ANTHONY BARCLAY, for many years Consul at New York.  
 COLONEL DELANY BARCLAY, Aide de Camp to George the Fourth, and distinguished at Waterloo.  
 REV. JOHN STEVENSON, M. A., founder of the Stevenson Scholarships.  
 REV. G. W. HODGSON, M. A., Rector of St. Peter's, Charlottetown, Prince Edward Island, and a benefactor of the College.  
 DR. ROBERT BAYARD, (D. C. L. of King's), St. John, N. B., formerly professor of Columbia Medical College, New York.  
 REV. J. T. TWINING, D. D., (Chaplain of the garrison at Halifax.)  
 REV. J. H. CLINCH, M. A.  
 SIR EDWARD CUNARD, Bart.  
 E. MONK, Judge.  
 REV. G. P. DESPARD, B. A., Missionary to Terra del Fuego.  
 R. CHRISTIE, M. P. for Gaspé, and historian.  
 L. M. A. GALLENGA, (Luigi Mariotti) author, and correspondent of the *London Times*.

&c.                      &c.                      &c.                      &c.                      &c.                      &c.

#### ST. MATTHEW'S CHAPEL OF EASE.

The causes which led to steps being taken to build a new Anglican Church in Windsor, at a time when the old building was in a thoroughly sound condition, require explanation. No mention has yet been made of a capacious Chapel of Ease erected many years ago on land given by the late Judge Haliburton. The position was central, and evening services attended by fair congregations had been continuously held therein since the date of its erection in 1845 to Christmas Eve, 1881. Fire then mutilated a portion of the edifice, and rendered it unserviceable without considerable repairs were forthwith undertaken.

After a review of the condition of the Parish, it was decided by the parishioners not to repair the damaged building, but to erect a new and more capacious church in an equally advantageous position and on more elevated ground.

St. Matthew's was thought to be fragile, therefore its stained glass windows were removed, and the building with its site was sold to provide funds for the new church.

The historical associations connected with the late Chief Justice Haliburton, the donor of the site of St. Matthew's, are of peculiar interest to Windsor, and it would appear at the first blush that efforts should have been made to preserve the gift which the Historian and Satirist presented to the Church.

Born in Windsor in 1796, he was descended from families known to history. His forefathers played a part in first giving form and shape to the district of Pisiquid.

William Hallyburton was the grandfather of "*Sam Slick*" being a resident of Newport, Rhode Island, prior to his becoming a grantee of Newport, Nova Scotia, in 1761, according to Mr. Ray Greene Huling.\*

Before me lies a covenant bearing date May 1st, 1763, by which William

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\*The Rhode Island Emigration to Nova Scotia. By Ray Greene Huling, A. M., New Bedford, Mass.

Hallyburton, Gentleman, exchanges his farm lot on "the River Kennetcook, Letter F, Number 3, the 2nd Division, with the Marsh and Dyke with the same;" for the "Farm lot, on the River Pisiquid, Letter A, No 3 in the second Division, exclusive of the Dyke, Marsh and Village Lot drawn with the same," belonging to Jonathan Babcock.

This covenant was witnessed by Edward Ellis and George Hallyburton, and certified by Isaac Deschamps on the 5th July, 1764. The writing of both "William and George Hallyburton" is very good. This interesting document is the property of Mrs. Wiggins.

George Hallyburton, the brother of William Hallyburton, was Registrar of Probate for King's County in 1766, Isaac Deschamps being Judge of "His Majesty's Court of Wills" at that time. George Hallyburton was succeeded in his office by George Deschamps, son of Isaac, in 1767.

In 1769 the Rev. Mr. Bennett, the S. P. G. missionary at Windsor, writes to the S. P. G. that Mr. Watts, the Society's schoolmaster, "being better provided for, has quitted the school and Mr. Halliburton is put in his room." Mr. Halliburton is mentioned on the list of the Society's schoolmasters for Windsor and Newport in the reports for the years 1769-70 and 71. Who this Mr. Halliburton was does not appear, but probably George Hallyburton. A plan in the Crown Land Department at Halifax dated April 10th, 1775, is signed

p. me GEORGE HALLYBURTON, Dep. Sur.

It will be seen in the record which follows, that William Hallyburton was married to Susanna Otis in 1761. The record referred to is valuable. It shows how widespread was the family interest in the gift of Judge Halliburton to the Parish of Christ Church.

William Hersey Otis Halliburton, was appointed Clerk of the Peace for Hants County on Nov. 2nd, 1786. He was the father of "*Sam Slick*." He rose to the position of a Judge of the Court of Common Pleas in 1824.

#### THE CHURCH AT THE PLAINS.

The land on which this little church is built was the gift of the late Mrs. Sturge, in the year 1843. The obligations connected with the gift are such as have long led to a wish on the part of some residents at the Plains to have a place of worship unfettered by like conditions.

A single brief extract from the reply of the Rev. Canon Maynard, D. D., to the address of the parishioners of Christ Church on the occasion of his resignation of the Rectorship of Windsor, will suffice to show the value of this out-station.

"In by-gone days the parish received great assistance at the Plains and in the other out-stations from the Divinity students at the College, and I myself have faithfully visited every family, year in and year out, at the out-stations, through the whole of my incumbency, and endeavoured to turn them to God."



A small new church is now being built at the Plains, the old one being very much out of repair. This new church will not be fettered with the conditions which appear to have impaired the usefulness of the edifice erected in 1843.

#### THE NEW CHRIST CHURCH.

The brief history of the new Church displays the influence and effect of organization and zeal in a manner worthy of special notice.

Few, knowing the prior history of the Anglican Church in Windsor, would be disposed to credit the assertion if it were not borne out by substantial facts, that the "Church Women's Working Association" of the Parish of Christ Church, have contributed by their unaided exertions, and apart from various other claims of like kind, the large sum of six thousand dollars towards the building of the new "Christ Church."

This munificence is distinct from the contributions of the "Mite Society," also organized, sustained and nurtured by the untiring efforts of the Association. The "Mite Society" has gathered about fourteen hundred dollars; so that a block sum of nearly eight thousand dollars is due to the ceaseless efforts of the christian women belonging to the Anglican Communion in the Parish of Windsor, which, be it remembered, is estimated not to comprehend more than one hundred and thirty *families* within a radius of two miles from the Church.

Among the short list of family names appended are to be found the ancestors of some of those who have thus served the Church, and to whose forefathers the country is likewise indebted for a share of its progress and the drift of its peace.

The corner stone of the new Church was laid on the 24th Oct., 1882, by the venerable Archdeacon Gilpin, D. D. The first service was held on the 5th March, 1884, and the new "Christ Church" was consecrated on the 8th May of the same year.

The design of the Church is by Earle of Boston, and is similar to that of Digby, N. S. The style is Old English. Its size is 153 feet by 51 feet. Height of nave 41 feet; of the spire 100 feet. All the seats are free, and accommodation is provided for 500. The building committee consisted of the Rector, (the Rev. Canon Maynard), the Churchwardens, Geo. H. Wilcox and Wm. Ker Dimock, and five parishioners—E. W. Dimock, J. A. Shaw, Wm. Dimock, C. S. Wilcox and D. P. Allison.

A commodious school house was shortly afterwards constructed close to the Church, harmonizing in style with the edifice it was designed to serve. The handsome memorial window which graced the chancel of the old Parish Church has been removed to this building. The grounds about the Church are neatly terraced and grassed.

The approximate area of the property on which the Church and School House is built exceeds an acre and a half, with a frontage of about 360 feet on King street;

200 on Wentworth street, and about the same on O'Brien street. This large extent of valuable estate is the result of four separate purchases of land now forming nearly a rectangle in the central portion of the town. The cost of the land, which, besides the church and school house, contains a house hitherto used as a parsonage together with a small house for the vergier, has amounted to about \$5,400. The cost of the Church and School House, including the laying out and fencing of the grounds does not fall short of \$15,000.

To these aggregates there must be added various special gifts. Chief among these is the legacy of the late George Wiggins, Esq., of one thousand dollars.

#### THE CHILDREN'S WINDOW.

This beautiful contribution of the Sunday School children has been constructed in England, and forms part of the Church towards which the children have for years brought in their monthly offerings. It carries the legend—"To the GLORY OF God, this window is dedicated by the Sunday School children, 1889."

Their contributions amounted to about \$330, and their "Rose Window for Christ Church" symbolizes the priceless gift of Him who said, "Suffer little children to come unto Me." The placing of the Window was fitly celebrated by an attractive service conducted by Dr. Mockridge, the Rector, on the afternoon of Sunday, Sept. 1st, 1889.

Nor must be forgotten the offering of the "Infant Class" at the Sunday School. Tiny hands for many months sedulously brought in their weekly tribute to procure the vases which hold the flowers, corresponding to the contribution of the late Mrs. Maynard's class. These vases jointly support the handsome Cross presented by the Very Reverend Dean Gilpin.

The chancel windows are the gift of the late Rector, Canon Maynard, one of them recalling to memory the active work of the late Mrs. Maynard.

To these various donations and offerings it is proper to assign the "New Organ Fund," which is in the hands of the Church Womens' Working Association. It now amounts to \$700, bringing up the total subscriptions of this valuable Association to about \$8,700.

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#### CONCLUSION.

In the preceding sketch of the history of the "Old Parish Burying Ground at Windsor," the names introduced have been only of those who are mentioned in public documents relating to the Township or Parish.

It would have been an undesirable and difficult task to have made selections

out of upwards of four hundred memorial stones; and to have enumerated all family plots would have been a work of supererogation.

But there are records which openly belong to the history of this country, and such as are available ought to be cherished. It is surprising how soon the links of history become broken and lost for ever if care be not taken to preserve them.

Therefore the introduction of a few family names whose memorial stones are in the Old Burial Ground, is a consequence of their early connection with the history of Windsor, and indeed of Nova Scotia. The following record is especially valuable because it is official, being taken from old documents.

EXTRACTS FROM AN OLD "RECORD OF THE MARRIAGES, BIRTHS, DEATHS AND BURIALS  
OF THE INHABITANTS OF WINDSOR"

(Transcribed *verbatim et literatim*.)

Lieut.-Governor Mich<sup>l</sup> Francklin, Esq., married in Boston to Susanna Boutineau, 21st January, 1762.

THEIR ISSUE.

No. 1.—James Boutineau Francklin,	born 31st July, 1763
2.—Elizabeth Mauger	" 3rd Sep., 1764
3.—Susanna	" 23rd Aug., 1765
4.—Ann	" 31st Aug., 1767
5.—Joshua Mauger	" 1st Sept., 1769
6.—Michael Nickleson	" 20th Aug., 1773
7.—John Robinson	" 6th July, 1774
8.—George Sackville Germaine	" 15th Jan., 1777
9.—Mary Phillippa	" 7th Oct., 1779
10.—Sarah Nickleson	" 21st Dec., 1780

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William Halliburton, born 16th April, 1739  
 Susanna Otis " 15th April, 1738  
 William Halliburton and Susanna Otis married " 9th April, 1761

THEIR ISSUE.

William Halliburton	born 2nd Sept., 1762
	died 16th April, 1764
Susanna Hamilton Halliburton	born 16th May, 1765
Wm. Hersey Otis Halliburton	" 3rd Sept., 1767
Charlotte Halliburton	" 20th Sept., 1770
Abigail Halliburton	" 15th June, 1773
John Gustavus Halliburton	" 23rd Jan., 1775
Geo. Mordaunt Halliburton	" 30th June, 1777

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Benjamin DeWolf, Esq., and Rachell Otis were married 16th March, 1769  
 Sarah Hersey DeWolfe, born 14th May, 1770  
 1st Rachell DeWolfe " 7th Jan., 1772  
 died 20th March, 1772  
 2nd Rachell Otis DeWolfe, born 11th Feb., 1773

John DeWolfe.....	born 1st June, 1775
	died two hours after.
Susanna Isabella DeWolfe.....	born 17th June, 1776
	died 25th Sept., 1777
Frances Mary DeWolfe.....	born 28th Feb., 1778
Amelia Isabella DeWolfe.....	" 2nd Oct., 1779
Herriet Sophia DeWolfe.....	" 8th Sept., 1781

Benjamin DeWolf, Junr., of Windsor, married July, 1811, at St. John. N. B., to Sarah Lovett, only daughter of Danl. Lovett, of that place. Then follows their issue from 1812 to 1819.

It is needless to call attention to the recurrence of family names in the foregoing records. A like later recurrence brings us face to face with recognized names in the family monuments of the FRASER's, the KING's, and others, down to the present time.

The history of the ground on which the new Christ Church is built recalls the name of Dr. Michael Head, with whom the County of Hants a century ago had years of litigation respecting the ownership of that piece of land. Here is the record of

Michael Head, Surgeon, and Elizabeth Barbara Pernette, married 12th May, 1776. Their issue—Augusta Sophia, (1777), Michael, Elizabeth, Martha Ann, Joseph, John, Mary, Joseph and Charlotte.

The rolls of the Legislative Council point to the record of Richard McHeffey, Mary Caulfield, and

#### THEIR ISSUE.

Robert McHeffey.....	born 22nd Feb., 1738
Daniel ".....	" 19th Feb., 1763
William ".....	" 10th Aug., 1765
George Henry McHeffey.....	" 6th Feb., 1771
Richard ".....	" 26th Dec., 1773
James ".....	" 9th April, 1776
John ".....	" 21st Nov., 1778
Joseph ".....	" 4th March, 1781

Then there is

"Colonel Winckworth Tonge, Esquire, and his wife Martha Cottnam." Their issue :

William Cottnam Tonge.....	born 29th April, 1764
Winckworth Tonge, Junr.....	" 11th Oct., 1765
Caleb Tonge.....	" 21st Nov., 1767
William Sheriffe Tonge.....	" 21st Dec., 1772

(In July, 1752, Winckworth Tonge, gentlemen, was ordered to Chignecto to repair the fortifications. He was appointed Naval Officer in 1773. He died in 1792.)

The following names constantly occur in the old records of Windsor :

Edward Church.....	born in Rhode Island, 18th April, 1745
Elizabeth Rigby.....	" in New York, 5th Feb., 1751

Edward Church and Elizabeth Rigby married 16th Oct., 1760. (Elizabeth Rigby, according to the record, was 15 years 8 months old when married.)

Then follows their issue, five in number, from 1767 to 1776, and the marriage of Edward Church a second time to Mary Shaw in 1786, with their issue, nine in number. Edward Church died in 1801.

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William Sentell and Ruth Church, his wife.

THEIR ISSUE.

Phebe Sentell.....	born in Falmouth, 6th March, 1764
Ann Sentell.....	" " Windsor, 23rd Aug., 1766
William Sentell, Junr.....	" " " 2nd Sept., 1768
Edward Sentell.....	" " " 18th March, 1771
Ruth Sentell.....	" " " 14th June, 1773
Joseph Sentell.....	" " " 4th Sept., 1775
Ephraim Sentell.....	" " " 4th April, 1778

"Mrs. Ruth Sentell (named Ruth Church) departed this life 24th April, 1778."

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William Walter Rickards and Phebe Sentell, married 30th Oct., 1783.

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John Clarke, Esq., and Eleanor Palmer. The first child born in 1766, the 9th, John Palmer Clarke, in 1785.

Preserved Cunnable.....	born 29th Oct., 1727
Eleanor Corkins.....	" 16th March, 1734
	Married November, 1774

ISSUE.

Rachell Cunnabell ( <i>sic</i> ).....	born 27th Aug., 1775
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John McMonagle, Esq., and Frederica Dorothy Ranefield, married 1st Sept., 1773

ISSUE.

John Hugh McMonagle.....	born 16th Jan., 1775
Anna Amelia McMonagle.....	" 22nd Feb., 1777

Among the records are the following touching references to the consequences of the American revolution. It is probable that the old burying ground at Windsor contains many refugees of whom there is nothing there to show that they had lived and died.

"DIED and was BURIED on the 12th day of Feb., 1787, the Rev. Isaac Brown, a Loyalist from the late British Colony of New Jersey in North America, and Chaplain to the late New York Volunteers."

"DIED and was BURIED on the 8th day of April, 1787, Doctor Peter Brown, Physician, a Loyalist from the late British Colony of New Jersey in North America. Assistant Surgeon of his Majesty's Hospital in N. Scotia, doing duty at the garrison at Fort Edward."

Another certified record states that Doctor Peter Brown was the son of the Rev. Isaac Brown.

In the S. P. G. proceedings for 1745-46, we read the following account of Mr. Brown: "New Jersey—The members of the new Church at Newark earnestly petitioning the Society, that the Rev. Mr. Brown, of Broke-haven, might be appointed to be their Missionary; and promising that they will exert themselves to the utmost of their abilities to give him suitable encouragement, and purchase a house and glebe for their Missionary; the Society hath granted their petition."

In 1762-63 the Rev. Isaac Brown is stated to be the Society's missionary at Newark, New Jersey. In 1775 he is still reported there, but general disturbances are recorded by the missionaries in their reports to the S. P. G.

I have examined the proceedings of the S P. G. for the years 1784-85, and find the following record on page 34 :

"There are likewise two other missionaries now in Nova Scotia, viz.,—

15.—Mr. Isaac Brown,

16.—Mr. John Pantou,

who are not yet absolutely fixed in any mission."

How the father and son escaped to Nova Scotia does not appear. It is clear from the record that both came to Windsor and died here. The son quickly followed the father to the grave, scarcely two months intervening between their deaths. The old Burying Ground preserves the secrets of much similar suffering from the effects of the Revolutionary war. But merely to enter into this melancholy local field of historical research, or that of the war of 1812, would develop a subject which would carry us far outside the legitimate bounds of the present inquiry.

The Old Burying Ground belongs now to the Corporation of the Town of Windsor, through whose active influence and work it passed from the control of the Township authorities to those of the Town. (1.)

The difficulty connected with its decent preservation appears to lie in the absence of funds to build a retaining wall on King Street, also, around the remaining three sides to substitute a strong picket fence for the present insufficient and demoralizing ruin which has served its time, and in great part is rotted away.

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(1.) An Act to vest the title to the Old Parish Churchyard and Burying Ground, and the Protestant Cemetery in Windsor, in the Town, and to give the Town Council the control and management thereof. Passed the 3rd day of May, 1887.

1. The title to the Old Parish Churchyard and Burying Ground in the town of Windsor, is hereby vested absolutely in the Corporation of said town of Windsor, and the Town Council of the said town shall have full control thereof, subject, however, to the rights of the Churchwardens and Vestry of the Parish of Christ Church, Windsor, in the Old Parish Church standing thereon.

8. The Town Council shall have power, jurisdiction and authority to make such by-laws, rules and regulations as they shall deem necessary respecting the management, ornamentation, regulation and preservation of the said Churchyard and Burial Ground and Cemetery, and for the preventing the desecration thereof, or injury or damage thereto, and also respecting all things necessary for the due and proper carrying out of the intent of this Act, and may attach penalties thereto for the breach thereof not exceeding twenty dollars or sixty days imprisonment, &c., &c.

In former times the Town Council again and again assessed the township to keep the protecting wall and fences of the "Burying Ground" in proper repair, but to-day, with the new Cemetery to provide for, it is thought by some that the preservation of the "Old Burying Ground" ought to be a voluntary charge on the descendants of those whose ancestors, relatives or friends repose within its limits.

It is now more than two years since the "Act to vest the title to the Old Parish Churchyard and Burying Ground" in the Town Council of the Town of Windsor was passed, yet nothing has been done. Therefore, leaving the disputed question as to the proper method of obtaining funds for a very necessary and obvious purpose, viz., that of respectfully and reverently preserving from desecration the remains of more than four thousand ancestral dead, this sketch of the Old Burying Ground has been written to show that immediate action is called for and very desirable.

It is proposed to publish "The Sketch" in pamphlet form, and, with the approval of the Corporation of the Town of Windsor, to devote any surplus arising from the sale of copies, over and above expenses, towards an "Old Parish Burial Ground Fund," to be expended, with whatever other funds may be appropriated or collected, by the Corporation in properly protecting, ornamenting and preserving the filled up "God's acre," freely given to the Christian People of the Township of Windsor by the Hon Michael Francklin some years prior to 1776.

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#### ESTIMATE OF THE COST OF PROTECTING, CLEANING AND LAYING OUT THE OLD PARISH BURYING GROUND OF WINDSOR.

Stone retaining wall on King St., 5 feet six inches high, with coping, corner pieces at each end, and gate pillars.....	\$500
Nine hundred and thirty-six feet of picket fence, 6 feet high, 1½ inches thick, three bands, with steps at entrance gate, painted and finished.....	375
Laying out, cleaning, and providing proper gravelled pathways throughout the Burying Ground .....	125
Total.....	\$1000













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